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ARTICLE I.

THE PRACTICAL WORK OF THE LUTHERAN CHURCH OF THE GENERAL SYNOD.*

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"And I said unto the nobles, and to the rulers, and to the rest of the people. The work is great and large, and we are separated upon the wall one far from another." Nehemiah, 4 : 19.

I am not here this morning to teach the General Synod Theology. The doctrines of Lutheranism have been set forth so clearly on like occasions aforetime, that it would be a needless effort on my part to tell you, what is that system of theological faith which the General Synod adopts, or what is the exact interpretation of the great Confession of Protestantism. It is well, that in the time recently passed, at the general church gatherings, these subjects were handled. The questions having been raised, What is the Lutheran view concerning Gospel doctrines? and is the Augsburg Confession their correct statement? it was needful that the judgment of the Church, as represented by this body, should be

* A sermon delivered at the opening of the General Synod in Baltimore, May 26th, 1875.

It was intended to recast this discourse and put it in the shape of an article for the Review, but a press of engagements has hindered, and this will account for its appearance just as delivered.

strictly defined, and the answer given without uncertain sound, that the Confession made at Augsburg by the illustrious Reformers, neither more nor less, is the Confession of this Synod.

I understand that at least some of the Synodical discourses, during the last ten years, have made somewhat special allusion to the questions mentioned, and have given answers, clear and full. Besides, the earnest aim and labor of the masters in our schools of divinity, have been to exhibit the doctrines of Lutheranism as held by this Synod, and to show how our Confession of faith is received, and precisely where in the crowd of evangelical denominations we stand. So well has this been done and is it being done, that I judge it a vain effort to call your thoughts to these topics, important as they are. On the other hand, it would not be most in place on the present occasion to discuss the questions of philosophy and science, having relevance to the central truths of Christianity.

It is true these are the days when the foundation of our religion is struck by the blows of the giant; when bolder daring and sharper insinuations than formerly, are brought to work against the faith, common to the Apostles and to ourselves; when nature is called up to witness against our belief, and contradict the word we deem infallible; when the conclusions of reason, based on material facts are paraded before men as the final and triumphant answer to the claims of the Gospel; when science pretends to have found a more perfect way than prophets and apostles trod; when philosophy leads the thought of man to the limit of nature, and there either shears off the wings of his soul and bids him crawl forever in the dust, or, by an assumed authority, commands his aspiring spirit to cease its reaching after what is beyond,—because there lies the country of the unknowable and the unknown, whence no word of revelation can ever come. In times like these, when the general talk concerns the most vital matters, and a haze of doubt overcasts the sky of Christian faith, and the sneering speech comes up from every quarter, "Where is the promise of his coming;

for since the fathers fell asleep all things continue as they were from the beginning," in such times, it may be profitable for the people of God to walk about Zion, to examine the strength of her bulwarks, and the stability of her foundation.

But let it not be forgotten, that in the olden time when the people of God were rebuilding the walls of the holy city, and their enemies stood in sight to resist their efforts and bring to naught their endeavors, let it not be forgotten, how these people of God, with the sword in one hand and the trowel in the other, raised the shattered walls. And furthermore, let it not be forgotten that these walls were raised, not by the sword, but by the trowel, and when they stood up finished, their enemies were conquered, and their completion gave unanswerable proof that it was indeed the Lord's work.

Leaving behind, therefore, the speculations of modern science, let us move on to take up what is much more practical, and to us as a people engaged in promoting the kingdom of Jesus Christ, exceedingly more important, the work we have to do.

This work is both general and special. Whatever may be the views entertained concerning the nature of the mission the Lutheran Church of the General Synod has to fulfill, one fact is certain, namely, that she has a work to do. This work by no means has been accomplished. On the contrary, is is yet only at the first stage. During the quarter of a century just past, our efforts have been put forth on a rather contracted scale, and our growth has not been astonishingly large, but nevertheless surely God has smiled on our labors. Sometimes the thought has found expression, that we are mere helpers to the onward movement of the other bodies of Protestantism; a preparatory school, to educate men and women to sit in the congregations of other names; a sculptural studio, where the rough, unseemly stones are chiseled and polished to adorn other buildings than our own. Doubtless it is true, there are some whom our pastors have taught and trained, who have gone out from among us and now worship elsewhere; but this by no means argues for the very

humble place in the Protestant world, we have been imagined to occupy. If it proves anything, it surely cannot be that we are only an introductory school, but, on the contrary, that the workmen have not been most faithful, and striven to make the Lutheran Church a congenial home. But were it true that our Church serves only to make good Christians for other branches of the Master's kingdom, still it must be conceded that we have something to do. To be hewers of wood and drawers of water, may be a low place in the great enterprise of salvation, and may appear somewhat menial, still should this be our work, then the ever present duty must be, as the laborers of God, to hew and to draw as much as we are able.

There is, however, no need to frame apologies for our existence, or to put ourselves down on the lowest plain of Christian effort and publish to the world, that our business is to push the more intelligent and influential portion of our membership to the hill tops of Protestantism, where live the other families of Gospel faith. If there is a people of God to-day, who can proudly claim they have a right to be, and can stand by the side of the grandest divisions of the Lord's host, that people are they who bear the name Lutheran. If there is a Church that may appropriate to herself the highest place in Christendom, and has a work broad as the world and great as the seed of our ancestors, that Church is the Lutheran Church. The first to rise out of the superstitions of the papacy; the first to resist the unholy assumptions of the pope; the first to open again the Word of God to a world of miserable sinners; the first to grapple with the beast at Rome, and to defy the edicts of the man of sin, why ask: Has she anything on this wide earth to do? A Church who plants herself firmly and squarely on the Gospel of Jesus Christ; a Church whose father is the renowned Luther, and whose creed is the mother of all modern confessions of faith; a Church who has stood by the side of her sisters in the conflict of three hundred years, and whose history is stained with the tears of suffering and blood of martyrdom; a Church who teaches the freedom of conscience, who proclaims to the

world liberty, who nurtures the arts and the sciences, and who has furnished the theology for the peoples of almost every tongue; a Church whose standard is the cross of Calvary, and whose banner is the banner of King Immanuel: How vain the question, Has she a mission to fulfill? But the inquiry may be put, has the General Synod a work to do, such as falls to the lot of the Lutheran Church? This question of course is founded on the doubt, whether the General Synod is a Lutheran body. In answer I can say, that, if to subscribe to the Augsburg Confession and to teach the fundamental doctrines of God's Word as they were set forth by Luther and his colleagues, was sufficient to secure for any body of men in the sixteenth century the name of Lutheran, it surely ought to be enough in this age to afford any class of believers, professing the same creed and teaching the same doctrines, a like title. The General Synod is a Lutheran body, and at the same time a Church of Jesus Christ, having a great and mighty work to do. This work I conceive to be eminently practical. It has nothing to do with men's intellectual judgments about spiritual affairs, but on the contrary has everything to do with God's word, and especially with the manifest, living truths of this word. It is not summed up in the idea, that side views and inferences, taken from the Gospel, are to be propagated and fixed in the hearts of men. No doubt interesting aspects of divine truth, in the times past, have been set forth; valuable suggestions have been made; and useful interpretations have been given, but these cannot take the place of the clear word. The General Synod's work is missionary in its character, and is precisely the same that Jesus Christ laid out for his Church, when he said to her, "Go ye into all the world and preach the Gospel to every creature." Here it is: Go preach the Gospel. And what is the Gospel? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Or as Paul puts it, "Christ Jesus came into the world to save sinners." It was not the judgment and speculations of the wise, or the whims and traditions of men that the Church of our Redeemer was

to carry out among a world of sinners, but the Lamb of God who takes away sin. That she well understood this to be her mission appears from the history of her acts. On that remarkable day, when, under the leadership of the Holy Spirit, she began her career and gave her first utterance, there was sounded the key note of Christianity—Christ Jesus who was crucified, and whom God raised from the dead for the redemption of sinners. This was her only word to the anxious, eager multitude. And as she went forth in the beauty of her King, and in the greatness of his strength, making men better, raising society, inspiring the people with nobler views of duty, and with more powerful convictions of truth, persuading them to give up the dead laws of ceremony, and to shatter their idols, it was still the same voice, "There is none other name under heaven given among men whereby we must be saved."

Beyond a doubt, on every page of this wonderful history of the early Church, a history crowded with the narrations of the most astonishing courage, perseverance and devotion, and that looms up among the records of men the most interesting and grand, beyond a doubt, on every page of this wonderful history is stamped the conviction, that the work entrusted to her care, above everything else, was to preach Jesus Christ and him crucified to the weary and the heavy laden. When certain men within her borders aimed to put the law of Moses on a level with the Cross of Calvary, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved," she answered: "Why tempt ye God to put a yoke on the neck of the disciples, which neither we nor our fathers were able to bear. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." Differences of opinion on minor matters were treated by her as they deserved, kept in the back ground. Views concerning affairs of relative value she never took up to teach men as having the deepest significance, but always and every where worked to let the people know the "Glorious Gospel of the blessed God." This was her work, and right nobly did she do it.

And now what was the mission of the Apostolic Church is most certainly the mission of every true member of Christ's body. Times may change; old civilizations pass away; higher forms of development rise; long existing types of authority disappear, and more liberal modes take their place; ecclesiastical government be modified in divers ways; the outward condition and phases of the Christian Church be various in different ages; but still whatever the character of the day, whatever the stage of progress, whatever the circumstances of Christendom and the world, the Church of Jesus Christ has one pre-eminent work—the God given labor to publish salvation by grace to sinful men, and to build up believers in the holy faith. This is her work to-day first and last. The Lutheran Church of the General Synod has no less labor to perform. Sometimes amid the rage of controversy and the excitement of debate, the grand object for which the Master has called and sent forth the ministers of grace is forgotten. Another has fitly said: "In these days when there is so much temptation to dwell on the scaffolding, the apparatus, the organization of religion, as though it were religion itself, it is doubly necessary to bear in mind what true religion is, wherein lies the essential superiority of Christianity to all the other forms of religion on the surface of the earth. It is not merely the baptism of thousands of infants; nor the adoption of the name of Christ; nor the repetition with ever so much accuracy of the Christian creed; nor is it the assurance ever so frequently made that we are saved; nor is it the shedding of floods of tears. All these may be found in the other religions in as great or even greater force than in Christianity." The aim of our religion is found in none of these things. That which stamps Christianity as superior to all other systems and makes it to be what it is, the unspeakable gift of God, is something more than mere form or abstract inference. Nothing of this kind separates it from heathenism or Judaism; but the life giving truth, that the Son of man came to seek and to save that which was lost, and that whosoever believeth in him, hath everlasting life. This I think, the Christian Church at vari-

ous stages in her history has overlooked. Her ministers have manifested thorough zeal and devotion, but it has not always been the devotion and zeal of Peter and Paul. Their intellectual inventions about the minor matters of our religion, and their judgments respecting different phases of divine truth, have been so rooted in their being as to make them imagine what is not essential, is absolutely essential; that if their views would not be established the world must surely perish; and that it was left for them to declare unerringly what is that word of life Jesus Christ has spoken to men.

The great internal controversies that from time to time have agitated the different members of Christ's body, do not involve the living fundamental doctrine of salvation by the grace of Jesus Christ. These controversies have dealt simply with the various aspects of this grandest of truths and not with the truth itself. This has always stood above and beyond the inward contentions of the evangelical bodies of Protestant faith, and when the storm had passed, it still appeared the same unchangeable and eternal truth. What I mean is, that the dispute which has obtained in the Lutheran Church is not whether Jesus Christ is the Son of God and the Saviour of sinners, and whether it is by grace through faith that men are saved,—just precisely what our Great Head has commissioned us to say to this lost world; this is not the question of debate. This is not the question that has produced divisions and strife and alienation, paralyzed our strength and burdened us; no, not this, but whether we are in all respects historically and dogmatically Lutheran. But is this the great work for which Jesus Christ purchased the Church with his blood, and sent her forth into a world of ruin under the guidance and protection of the Holy Ghost? Is this the great work for which he set on foot the Reformation, and raised up the Lutheran Church and has kept her in the world unto this day? Is it that after three hundred years have passed, she might enter on the strange undertaking of proving her identity and marshalling her various forces to defend peculiar views concern-

ing the outer court of the great temple of salvation. If this be our paramount work in the world, God pity us. There is a Lutheran Theology, and I believe it to be the best system in Christendom. It is taught in our schools of divinity sound and strong. It is preached from our pulpits earnestly and well. It is defended and believed honestly and willingly. To all this there need not be the slightest objection. Nay, I hold it is just what ought to be. But then, when the great practical work the Master has called us as his Church to do, is in question, let it be remembered that this work does neither consist in propagating and defending peculiar dogmas, nor in fostering and perpetuating a special mode of divine worship, but that it is to persuade sinful men to become like Jesus of Nazareth. For, my brethren, we are not come unto the Mount that might be touched, nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words, but we are come unto mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. It has fallen to the lot of the Lutheran Church of this country, to prosecute mainly the work among the people of German speech, and their anglicised offspring. Much has been said about this people—considerable that is by no means flattering. Indeed, a fair portion of the English world has been wont to practice its powers of wit and irony altogether at their expense. The impression has prevailed quite largely among the Norman Saxons that the German is a slow, heavy creature, a good, easy man who jogs through life, and to be his descendant is not to be greater than a king. Perhaps too, some of us, who have the language of England at better command than the more full sounding German, have been inclined to take a rather low estimate of our stock, and, in consequence of this, have thought that the English Lutheran Church should stake off a new territory as the field of its future operations.

It is true, some classes of our blood are not just what we wish them to be. They treat religion as a mere dead form, or they reject the gospel of grace entirely, or they walk after their own lusts, or they enlarge the pleasures of their fathers, or they set aside God's holy law and sacred day, and for liberty would substitute sheer license; but still I give place to no man in rising to speak for my brethren according to the flesh. A people hardy in nature, frugal in habits, lovers of liberty and home, they have not lived without an illustrious history. Cradled in barbarism and schooled in the superstitions of heathenism, they nevertheless welcomed the Gospel of peace and gladly embraced the Cross of Calvary. Shackeled by priestcraft and oppressed by Rome, they were the first to burst their fetters and to defy their oppressor; the first, after centuries of tyranny, to raise the cry of freedom, to tramp on the yoke of papal despotism, and to open wide God's living word. Dared to the conflict of arms, they went into the struggle resolved to whiten the hills of their fatherland with their bleeching bones, that truth might prevail, and that the heritage of their posterity might be a Christian home and an undivided country. They have planted in their land the most thorough schools. They have raised universities whose fame is wide as the world. They are the masters of all nations in Philosophy and in Theology. They have passed through the severest ordeals. They have been cleaved asunder by the sword of war. Their fields have been ravaged by the spoiler and their country has been made desolate. Yet, Phoenix-like, they have risen out of the ruins of the past, and to day stand united and strong, the mighty empire of the continent bravely grappling with the hierarchy of sin. They have crossed the sea and settled on our shores. They swarm in our cities; they live in our valleys; they sit in our halls of legislation; they preach from our pulpits; they plough our soil; they work in our shops,—a vast population, millions of them,—the strength of our nation. It matters not whether they speak the tongue of their fatherland, or its offspring, they are still the same resolute, industrious, substantial people. And this is the people

to whom we are to take the Gospel, and whom we are to gather into the kingdom of Jesus Christ. A people on whom the sun in his beneficent course sheds the brightest rays. A people than whom there is none nobler and greater among the tribes of men. A people destined to be foremost in the important events and weighty transactions of the future, and in all probability to become the master of the world. What a field for our energies! What stones for our building! What a people out of whom to gather a Church whose power will be felt to the ends of the earth, and that will be strong as the hills and more terrible than an army with banners!

Do you follow the Saviour, and ask, What shall the Church of the General Synod do? Here it is: Preach the Gospel to every creature, at home and abroad, in the cities and valleys of your own land, on the plains of India, and the shores of Africa, and the isles of the sea. Do you ask for material to rear a temple unto God? Here it is, at your very door; stones from the quarry of German and Scandinavian formation. Workmen of the Great Builder, what more do you wish? Take these stones, chisel and polish them through the word and through grace, and lay them on the foundation Christ Jesus; and as you so do there will go up from the company of the redeemed the shoutings of grace, grace, unto them. What a mighty work! great and large and well worthy the best of our talents, the best of our energies, the best of our lives. There never will be any greater work for you and me to do on this earth. Never.

But you may still ask, How can this work be done best? I answer; remove the hindrances.

It is a well known fact that Lutheranism in this country is not to-day what it might be. Although planted here more than a century since, its growth has been slow and by no means in proportion to its opportunity. Judging from the amount of material at command, and the great advantages offered, one would naturally infer, under present circumstances, the existence of some very powerful drawbacks. There surely must be active somewhere an influence of peculiar force that has hindered the rapid advance of the Luth-

eran Church and at least occasioned her to be no further in the accomplishment of her work, than she proves herself to be. Probably a very small part of this adverse influence is external to herself; for in the principalities and powers and the rulers of the darkness of this world she has certainly no friend. But were these the only hindrance to her onward march, she would not present to the gaze of men the spectacle that she now affords. The cause of her tardy progress and moderate influence over the communities of this land, unfortunately exists within her own borders. Instead of presenting a united front to the common enemy of Christ's kingdom, she appears with divisions belligerent, each striving to show that the other is an intruder in the camp, and according to the science of dogmatics, ejaculates sibboleth, and not shibboleth. Within her limits two of the elementary methods of mathematics have been studied with zealous care and amazing skill, namely, subtraction and division. In consequence of this, there has been the fostering of bitter animosities, the utterance of unkind words, the use of reproach, and the exercise of determined resistance to the prosperity of the several divisions. With scarcely any sympathy for each other's toil, they have labored to destroy all mutual respect, and to prove themselves by turns unworthy the confidence of the German race and the fraternal regard of the Christian world. And now to-day standing apart, with no word of kindly greeting or friendly salutation passing from one to the other, they live over again the history of the old Samaritan and Jew. Perhaps some of these divisions are so marked and so firmly established that the prospect for their disappearance is exceedingly dim. It may be that a complete union of the various Lutheran elements can never take place, at least not in our day; and hence this great hindrance to the swift progress of the Church whose name is Lutheran, and this barrier to the accomplishment of her God-given work on the grandest scale, cannot effectually be put out of sight.

Since this state of things is likely to continue, it remains for our Church as represented by the General Synod to remove whatever hindrances, to the successful prosecution of the work

we have to do, may exist within her own limits, and to employ the most efficient means to promote the kingdom of Jesus Christ. In some respects the most desirable state of affairs does not obtain among the people of the General Synod. A spirit of individualism prevails in different quarters, that is highly deleterious to the onward movement of our practical work. This individualism scouts the idea of authority in almost every shape, and subordinates the living interests of the Church entirely to personal judgment and comfort. It displaces altogether a catholic spirit of Christian enterprise, and draws its nourishment from a love that is wholly selfish. The concerns of the Master's kingdom are no greater than its concerns, the work of his Church is no more far-reaching than its field of action, and the welfare of Zion in the world is comprehended in the welfare of itself. In the great field of God's husbandry, it fences about its own acre and there ploughs and digs, keeping the rich vintage for its own palate, and throwing the stunted and blasted fruit beyond the confines of its vineyard for the support of earth's starving and perishing thousands. Views concerning the genius of our Church, whose shades vary somewhat from those of its own, it barely tolerates, and measures carefully prepared for the prosperity of our Church, it scarcely mentions. It opposes all methods of benevolence and never has any of its own. Our Church literature it patronizes only so far as comfortably convenient, and our book of sacred songs it uses or casts aside just as it may deem advisable. The pleadings of our hard pressed missionaries amid the darkness of heathenism it never hears. The repeated calls for aid from struggling congregations in our own land, and the earnest cry from destitute hundreds, "Come and help us," it never heeds. A master of resolutions, it never executes any save those which bear relation to itself. An old style musician, it always plays the tune of hard times without variations. A physician of the ancient school, it is ever treating the disease of chronic debts. A shrewd farmer, it is forever buying some land or driving its yoked oxen, fat and sleek, to the finest market. A serious preacher, it dwells largely on the unfa-

vorable providences of God. Therefore the waste places of Zion must wait until the tune is finished, the disease is cured, the oxen are sold, and the Providences of God are more propitious. This is individualism, a creature whose creed is the individual first, and the extension of the Redeemer's kingdom afterward. Do you ask for proof of all this? I point you to the treasuries of our Boards. Look at them! The echo of the widow's two mites has long since died out there. They have been empty these two years, and are now absolutely empty. The one hundred thousand dollars it was honestly and willingly agreed should gladden these treasuries, where are they to-day? How many Synods have fully responded, and how many congregations have sent up their allotment, and how many pastors have earnestly and repeatedly appealed to their people in behalf of the general and missionary interests of our Church? Let an empty treasury answer; let the prayers of our Indian missionaries answer; and let the waiting thousands of our own country answer. With inherent energies such as our Church possesses; with resources such as she has at her command, and with a field for success such as invites her to go forth and occupy, what less than selfish individualism could make the walls of our Zion go up so slow? This tardiness cannot be attributed to looseness in our government; for other bodies still more distinctly congregational have better treasuries, while others more centralized utter the same complaint with ourselves. Our government is good enough, substantial enough, and sufficiently authoritative, to carry on the Master's work with the grandest success. Individualism! this is the evil with which we are afflicted, the chronic disease which cramps our energies and binds up our resources and makes us lag behind in the great enterprize of converting the world to Jesus Christ. The hindrance is not too much devotion to the interests of the congregation, but too little concern about the general interests of our Church. It is a want of the right kind of Church love; a Church love that annihilates all sectional lines; a Church love whose length and breadth are great enough to embrace not only the prosperity of our Zion in

long occupied centres and special sections, but also to embrace the welfare of the Church in all parts of the land and in the territories of heathenism; a Church love that starts the labor of the congregation and so directs its aim, that the accomplished results of every year will contribute in a marked degree to the extension of our borders; a Church love that sinks the individual altogether out of sight and makes every thing bend to the immortal concerns of our spiritual heritage; a Church love whose impassioned utterance always is,

"If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Is all this an overstatement of the fact? Is it a misapprehension? Brethren, before God I ask you, Is it not true? Have we done during the last two years as much as we might have done, and as much as we ought to have done? Have not the general interests of our Church suffered, and is not the reason to be found in the individualism and unhearty Church love which prevail?

There are some questions also of considerable significance, questions having reference to the polity of our Church and to relations with other bodies, which have been discussed and re-discussed. There have been charges of un-Lutheranism and counter charges passing around during many years. These are the matters to which our undivided attention has been called; matters that are by no means of first importance, and some of which at best are only the watchwords of party. These are the things about which the Lutheran Church of the General Synod has been brought to think vastly more than the great practical work of widening the limits of our Zion, and gathering into the kingdom of Jesus Christ the people who stand at our very threshold. Individualism, a want of proper Church love, and the exaltation

of questions of minor import to the place of highest significance, I conceive to be at least some of the most serious hindrances to the largest prosperity of our Church.

Before the Lutheran Church of the General Synod can flourish as under the very favorable providence of God she should flourish; before she can go out and take up the hundred fields of largest promise waiting to be occupied; before she can fully answer the command of the Great Head of the Church, and go forth in the glorious accomplishment of her God-given mission, these impediments must be cast out of the way. The great practical work of making men better and bringing the millions around the standard of Jesus Christ must be *appreciated and apprehended in the fullest measure*. The people of the General Synod must have but one paramount aim, the strengthening of their arms and the growth of their body, and this aim they must keep steadily in view, through the day and through the night, in the congregation and at the Synod, in the closet and at the general prayer-meeting, in the pulpit and at the fireside, everywhere and always. The people of the General Synod must sound a higher note, and as one voice prolong the strain until the sons of our fathers in the great cities and wide valleys of the land shall hear and come to sit with us in the congregation of the saints. There must be a resurrection of the dry bones. There must be the waking of a fresh life. There must be the earnest, united, prolonged appeal to the great King on the throne of grace for help. There must be the wielding of a faith that tosses away impossibilities, and can shake the world. And more than all else, there must be the reign of love,—of love sanctified, better than the thoughts of man, purer than his soul, and deep as the fountain of Immanuel's blood,—the constraining love of Jesus, this and this only must reign. Then will the walls of our Zion begin to rise with mighty speed. Then will the waste places be restored. Then will the pleadings of our missionaries and the Macedonian cries, coming up from every quarter, be answered. Then will the Lutheran Church of the General Synod arise, and take her stand among the mightiest leaders in the army of

God's sacramental host; and then will she go forth conquering and to conquer, until her ascended God shall come to claim the heathen for his inheritance and the uttermost parts of the earth for his possession.

My brethren, we have no time to waste in the discussion of abstract questions; no time to spend in wrangling about side issues, and hard points in Theology; no time to give to glittering generalities, and to range matters of individual and intellectual judgment; no time for anything save the mighty work God has called us to do. Its interests are pressing hard on our attention. The field is before us, the means are at our command, and the Captain of our Salvation, who has all power in heaven and on earth, is standing at the door ready to lead us forth gloriously, triumphantly in the accomplishment of our heaven ordained work. No time to fritter away.

It must not be inferred from the tone in which I have spoken, that thus far the General Synod has accomplished nothing. I am not here to find fault with my Church. I do not mean to speak too ill of my brethren. I only wish to set forth the fact that our Church is not now meeting the responsibility of the day and filling the measure of her opportunity. Her past history is by no means wanting in noble achievement. Her record thus far is good and will bear the light of day. She has passed through years of trial and stormy scenes. Her very existence has been threatened. Her numerical strength has been diminished, and her right to be a child of the great Lutheran family, has been challenged. Nevertheless, through these years of strife she has maintained herself, and to-day lives with her strength renewed. She has toiled, she has struggled, she has suffered, and she has done something, yea much, to raise the walls of Zion. That she has not done more, is neither because she is wanting in resources, nor because she has no people, nor because there are not among her household earnest ones who preach and who pray, who toil and who suffer for her welfare; earnest ones, in whose hearts the Saviour's love is as a

flame of fire consuming their life, and who know nothing among the sinful and perishing save Jesus who was crucified.

I am done. My strongest desire is that this day may be the beginning of a better period in the coming history of our Church. To this end, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by might with his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth and heighth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

ARTICLE II.

THE REQUISITES OF A SERMON. BY PROF. C. F. W. WALTHER, OF CONCORDIA THEOLOGICAL SEMINARY, ST. LOUIS, MO. *

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The most important of all the official acts of every pastor is that of public preaching. To this he must consequently give the greatest diligence. The most important requisites of a sermon are the following: 1. It must contain nothing but *God's Word*, and that, too, *pure and unadulterated*, (1

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Peter, 4 : 11; Acts 26 : 22; Rom. 12 : 7; Jer. 23 : 28; 2 Tim. 2 : 15); 2. God's Word must be *correctly applied*, (2 Tim. 3 : 16, 17); 3. *the whole counsel of God* concerning their salvation must be proclaimed to the hearers (Acts 20 : 20, 26, 27); 4. the same must be adapted to the *special wants of the hearers*, (Luke 12 : 42; 1 Cor. 3 : 1, 2; Heb. 5 : 11; 6 : 2); 5. it must be *adapted to the times* (Matt. 16 : 3); 6. it must be *well arranged* (Luke 1 : 3), and finally, 7. it must *not be too long.*

OBSERVATION I.

If a preacher be ever so good a liturgist, or ever so well endowed with gifts for ruling a congregation, or for exercising the office of the private care of souls, yet all this can in no way supply the place of excellence in preaching. This is the chief means for a successful exercise of the holy office. "Nothing," says the Apology of the Augsburg Confession, Art. xxiv, "attaches the people to the church, more than good preaching." So in the article of Confession: "If you wish to attach the church to you, you must try accordingly to teach and preach aright; thereby you can produce a good will and constant obedience."

OBSERVATION II.

A pastor, therefore, cannot be guilty of any greater infidelity in his office, and through nothing else so change it to only so much the greater condemnation, than, by the neglect of the greatest diligence in reading, meditation and prayer, in order to give his congregation the very best within his power. The fearful expression of the prophet, Jer. 48 : 10, "Cursed be he that doeth the work of the Lord negligently," applies above all to public preaching. Woe, therefore to the preacher who, either from indolence and dislike of exertion, or from the fear of man, or from a desire to please men, or from ambition, or because he consumes the time in other pursuits (as may occur from taste for other occupations, or avarice, or ambition), does not form his sermon in accordance with his text, or in accordance with the wants of his hearers, but only so that he may consume a portion of an hour in

speaking, without any special preparation, upon what is easiest, and thus perform this duty without trouble and exertion, or so that he may give the least offence, or may shine with the greatest brilliancy as a pulpit orator! The other occupations, through which the preacher must not allow himself to consume the time necessary for the preparation of his sermons, are such as farming, raising cattle, gardening, grape-culture, practice of medicine, music, painting, learned studies, authorship, and other hobbies, not to speak of other matters absolutely inconsistent with the office of a minister, such as habitual hunting, fishing, visiting of drinking-houses and other places of pleasure, mercantile occupations, political activity, and the like.

OBSERVATION III.

The first requisite of a sermon is that it should contain *nothing but God's Word and that, too, pure and unadulterated.* "A preacher," says Luther, "if he be a true preacher, must not pray the Lord's Prayer, or seek for the forgiveness of sins after he has preached, but must declare and boast with Jeremiah (Jer. 17 : 16), 'Lord, thou knowest that which came out of my lips was right before thee,' and must boldly say with St. Paul, and all the apostles and prophets: 'Thus saith the Lord;' and again: 'I have been in this sermon an apostle and prophet of Jesus Christ.' Here it is not necessary to pray for the forgiveness of sins as though one had taught incorrectly; for it is God's word, and not mine, and, as to this, God will not and cannot forgive me, but will sanction, praise, reward it, and say: Thou has taught aright, for I have spoken through thee, and the word is mine. *Let him, who cannot thus boast of his sermon, forbear preaching; for he certainly denies and reproaches God.*"*

For purity of doctrine, it is also necessary that the word of truth be rightly divided, viz., so as to distinguish properly between Law and Gospel, 2 Tim. 2 : 15. He, who by means of the Gospel removes the severity of the Law, and he, who

* Walch's Edition, XVII : 1685.

by means of the Law removes the consolation of the Gospel; he who preaches in such a manner that the presumptuous are assured, and those in terror because of their sins are terrified still more; he who directs those convicted by the Law only to prayer for grace, instead of to the Means of Grace; he, who in the explanation of the Law, and its demands and threatenings, represents it as though God is satisfied with that which the Christian, so far as he is able, performs in accordance with the Law, but overlooks his weaknesses, and represents the Gospel as bringing consolation only to those already pious; he, who seeks to stimulate the unregenerate to good works by means of the requirements, threatenings and promises of the law, and demands, of those who are still destitute of faith, the denial of sin, and love to God and their neighbor; he who requires a particular degree of repentance, and only consoles such as have already become new men; he who confounds the "cannot believe" with the "dare not believe," and the like—does not divide the word of truth aright, but confuses and mingles together Law and Gospel. Even though, in other respects, he may preach Law and Gospel, and in a formal definition be able to express the correct distinction, yet his doctrine is, therefore, a false one. Hence Luther writes in his "Sermon concerning the Distinction between the Law and the Gospel" (1532): "Therefore, it is highly necessary that these two words be rightly distinguished; for where this is not done, neither the Law nor the Gospel can be understood, and consciences must perish in blindness and error. For the Law has its goal, as far as it should go, and as to what it should effect, namely to terrify the impenitent by God's wrath and displeasure until they come to Christ. The Gospel has also its particular office and work, viz., to preach the forgiveness of sins to troubled consciences. Therefore *these two cannot be intermingled without an adulteration of the doctrine, neither can they be interchanged, the one for the other.* For Law and Gospel are indeed both God's Word, but not one kind of doctrine * * * Therefore, to the one who understands well this art of distinguishing the Law from the Gospel, I assign the highest place, and call

him a Doctor of Holy Scripture. For without the Holy Ghost, it is impossible to make the distinction. I experience in myself, and daily see in others how difficult it is to separate the doctrine of the Law, and that of the Gospel from one another. The Holy Ghost must here be master and teacher, or no one upon earth could understand or teach it. Therefore no Papist, no false Christian, no fanatic is able to separate them. * * *The art is indeed familiar; how the Law is another word and doctrine from the Gospel is easily stated; but practically to make the distinction, and apply the art, is the trouble.*" * Hence it happens that many sermons, in spite of all the Christian talk that they contain, are through and through false.

OBSERVATION IV.

The second requisite of a sermon is that therein the Word of God should be *rightly applied.* What constitutes the necessary application, two passages of Holy Scripture expressly declare. 2 Tim. 3 : 16, 17: "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and Rom. 15 : 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the Scriptures might have hope." God's word is therefore to be applied in the sermon in *five* different ways, or, to retain with our old writers the Greek terminology, the mode of its use is not only *didactic* (for doctrine), but also *elenchical* (for reproof, or the refutation of erroneous doctrine), *epanorthotic* (for correction, or the censure of sin), *paedeutical* (for discipline, *i. e.* for education and admonition,) and *paracletic* (for comfort). It is not here meant that every sermon, and every chief head of a sermon should be divided according to this mode of application, and be regularly employed according to such a series, but that this *fivefold use* of the Word of God given by the Holy Ghost himself should lie at the foundation of every sermon. J. J. Rambach writes

* Erlangen Edition, XIX : 236, sq.

justly: "Some preachers bind themselves to the received five-fold use, in such a way that they regard it a mortal sin if they but once omit any one of them, because they imagine that no sermon is perfect which has not this five-fold use, and within which there is not: 1. A little doctrine; 2. a little attacking of heretics; 3. a small amount of reproving; 4. a small amount of admonishing; 5. a small amount of comforting. They imagine that, because Paul (2 Tim. 3 : 16) says, 'All Scripture is profitable,' etc., and (Rom. 15 : 4) 'that we through comfort of the Scriptures might have hope,' it is needful that the five-fold use of Scripture should be carried through all the texts of Scripture, even though it should mean: 'Of all things something, and of the whole nothing,' and they should spin out the elenchical use into fine threads, and awaken from the dead all the heretics that have mouldered to dust. The hearers become so accustomed to this, that they no longer pay attention, because they know that their minister is always playing upon a harp which has five strings, and hence are no longer affected by his doctrine, reproof, correction, admonition and comfort, especially, if, besides, all is delivered in a drowsy manner, without any feeling and life. Yet sometimes it occurs without any effort, that all five uses spontaneously proceed from one pericope; but the teacher must still always test what material the condition of his audience, and other circumstances require and allow. Common sense must, therefore, decide the question as to whether more than one use should be adopted, and which of them should be especially urged, as to which of them should be omitted, and which should be only cursorily touched upon." *

a. The *didactic* use, or that for *doctrine*, the Apostle places above all others. It is, therefore, the most important of all. It is the foundation of the other four uses. Let a sermon be ever so rich in admonitions and reproofs and consolations, if in addition it be without doctrine, it is nevertheless an empty, barren sermon, whose admonitions, reproofs and consolations are indefinite and uncertain. Words fail us to tell

* Erläuterungen über die *Praecepta Homeletica*, 2nd. Ed. p. 204 *sq.*

how many preachers sin in this particular, and how often the sin is committed. Scarcely has the preacher touched upon his text and the doctrine contained therein, before he begins at once either to admonish or to reprove or to comfort. His sermon consists almost entirely of nothing but questions and exclamations, laudations and lamentations, exhortations to self-examination, and efforts directed to the heart and conscience, so that the hearers whose hearts and consciences are always touched, never can attain to calm reflection. Such sermons far from making an especial impression, and causing true life, effect the contrary, preach the people dead, suppress the hunger, sometimes present, for the bread of life, and occasion a Methodistic disgust and aversion towards God's word. It must necessarily become offensive to any hearer, to find himself forever and ever admonished or reproved, or even feebly comforted without any foundation laid for the same by doctrine. It is of course easier to do thus extemporaneously, so that the sermon may have the appearance of being living and powerful, than to present a doctrine clearly and thoroughly. The fact that it is easier may be regarded by many the chief reason why they preach so little doctrine, and mostly select only such themes as presuppose already a knowledge of the subject by the hearers, and why they hence present only the practical application of their themes. But with many, the foundation undoubtedly lies in the fact that they themselves have *no clear knowledge* of the revealed doctrine, and hence they of course cannot present it clearly to others. With others, however, the fact that they employ so little doctrine in their sermons, may be because they are under the erroneous impression that explicit statements of doctrine are too dry, that they permit their hearers to remain cold, and are of no service in awakening and converting, and nourishing a true living and active heart-christianity. But this is a great error. It is precisely those eternal thoughts of God's heart which have been revealed in the Scriptures to us men for our salvation; it is precisely those divine truths, mysteries and secrets of faith, which have been concealed from the world, but have been made known to us through

the Scriptures of the prophets and apostles, that form the heavenly seed which must be planted into the hearts of the hearers, and should produce in the same the fruits of a true repentance, a pure faith, and a sincere active love. The true growth of a congregation in Christian life is not possible without sermons rich in clear doctrine. He who fails therein is not faithful to his office, even though by his constant zealous admonition, earnest reproof, or consolation desiring to be especially evangelical, he may have the appearance of entirely losing himself in faithful care for the souls entrusted to him. In short, the *first use* of the Word of God is "*for doctrine*" (2 Tim. 3 : 16); *the first necessary, indispensable quality of a bishop* as a preacher, is that he be "*apt to teach*" (1 Tim. 3 : 2; 2 Tim. 2 : 24), the *first office* in the Church is that of "*teaching*," which that of exhortation follows (Rom. 12 : 7, 8); and the most important *requisite* of a sermon after that of containing only the pure word of God, is accordingly that it be *rich in doctrine*. The best model in this respect is the Epistle of St. Paul to the Romans, which after first laying the foundation of doctrine in the first eleven chapters, concludes with the practical application.

b. That the *elenchical* use or that for reproof, *i. e. the refutation of erroneous doctrine*, belongs likewise to the right application of the Word of God, the Apostle not only expressly declares, 2 Tim. 3 : 16, but we see also from the example of all the prophets and apostles and of our Lord Jesus Christ himself. As often as we find them and the Lord Jesus Christ himself occupied with doctrine, so often do we find a defence joined thereto, not only against the grosser errors (1 Cor. 15 : 12 sq.) but also against the more subtle (Gal. 5 : 9), and not only in a friendly (Gal. 4 : 10—12), but also in a very earnest and vehement manner, (Gal. 1 : 8, 9; Phil. 3 : 2), not only with reference to the thing, but also with reference to the persons, not only with reference to the false doctrine, but also with reference to the false teachers, and with mention of the names both of their sects, and of their persons, (1 John 4 : 1; Gal. 5 : 10; Matt. 16 : 6; Rev. 2 : 15; 2 Tim.

2 : 17, *Nominal-elenchus*). Of every teacher it is therefore required that he "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." "For," continues the Apostle, "there are many unruly and vain talkers and deceivers, especially they which be of the circumcision," (who, against faith urged works, and, against the Gospel, urged the Law), "whose mouths must be stopped" (Tit. 1 : 9—11). For the minister, who, indeed, presents the pure doctrine, but does not reprove and refute the false doctrine opposed thereto, and does not warn against and unmask the wolves in sheeps' clothing, *i. e.* the false prophets, is no true steward of the mysteries of God, is no true shepherd over the sheep entrusted to him, is no true watchman upon the walls of Zion, but, according to God's Word, is a wicked servant, a silent watchdog, a betrayer. How many souls are lost thereby, and what injuries the Church has thereby suffered, from the neglect of the elenchical use, is too manifest to require any proof. Not only is the true doctrine, for the most part, rightly set forth only when the antithesis to the same is also clearly stated, but the false teachers also seek with such subtilty to cover their errors with the appearance of truth, that without much warning, the simple, nothwithstanding their love to the truth, may be deceived only too easily. It is in vain that, on the plea that he has preached the truth, the preacher seeks to wash his hands in innocency, when his sheep either during his stewardship, or after he must leave them, become the spoil of a ravening wolf in sheep's clothing, unless at the same time, he have warned against error, even, under certain circumstances, with the mention of the names of the errorists. Luther writes: "Oppose the petulant spirits; otherwise your confession becomes only a mask, and is of no profit. He who believes his doctrine, faith and confession to be true, right and certain, cannot abide in the same place with one who brings false doctrine or is addicted thereto. *A teacher who is silent before errorists, and likewise wishes to be a faithful teacher, is worse than a public fanatic, and, by his hypocrisy, does greater injury than a heretic, and is not to be trusted;* he is a

wolf and a fox, a hireling and a servant of his belly, etc., and would like to pass by and despise doctrine, Word, faith, sacrament, churches and schools; he either lies secretly under one roof with the enemies, or is a sceptic and weather-cock, and wishes to see how it will end, whether Christ or the devil will gain the victory; or is utterly in doubt himself, and is not worthy to be called a scholar, much less a teacher, and will displease no one, will neither speak his word for Christ, nor do mischief to the devil and the world."*

c. But just as necessary as is the application of God's Word to the refutation of false doctrine, is likewise the application of the same *to the reproval of sins*, or the *epanorthortic* use of the Word of God. Of this Luther writes in his introduction to his Church Postils of the year 1543. "*The pastor or preacher, who does not reprove sins, must go with the sins of others to the devil, even although so far as his own sins are concerned, they are forgiven and he is a child of glory.*" Here we give only two general rules in reference to the reproving of sins. The first rule we derive from Luke Osiander, "Concerning the right mode of preaching." He writes: "In the entire presentation of the subject, care must be taken, lest the minds of the hearers be unnecessarily excited and estranged. For reproofs can be earnest, and still free from bitterness; unseasonable harshness in speech excites a harsh, morose, ill-disposed feeling. But a discreet and earnest address quickly conquers the hearts of hearers. For the hearer, who is still not incorrigible, perceives one thing, viz., that the servant of the Church is strict not because of personal feeling, but because of his office, and notices that he has in view nothing but the hearer's welfare. If it be still necessary to present something in a more severe form, *one should carefully write out in his sketch the words in reference to which the hearers are supposed to be sensitive, that they may thereby be weighed, before they are delivered, and in addition that no one may misrepresent them either by adding thereto, or taking therefrom.* For the servant of

* Walch's Edition, XVII : 1477.

the Church can accordingly be positively certain that neither more, nor less, and no other words have passed from his lips."

Another general rule concerning the reproval of sin, Luther gives in the following words of a letter to Hausman in Zwickau, in the year 1527: "I have been told how one of your preachers has begun to act unbecomingly in the pulpit, and has without regard to order made a personal attack upon the Council, and that with this the people were pleased. And, thus, the spirit is always shining forth therein, by which they seek their own honor and the advantage of their sect. Wherefore, it is my friendly prayer that you, in connection with the Council, keep watch upon the same, so as not to cause us once again to fall into sleep and inactivity. By God's grace, you know very well that such reproving of persons belongs nowhere else than to the assembly of Christians. Now if you have not appointed an assembly, we hope that one will be called together by the Visitation; and if such assembly were appointed, even then such rebuking would not be right, because St. Paul says: 'Rebuke not an elder, but entreat him as a father;' and Christ, Matt. 18, desires him to be especially entreated.' *The spirit which disregards this order, purposes nothing good.* But in the public assembly, (the congregation into which all, without any distinction, are admitted), where Christians and unbelievers stand and listen side by side, as occurs in the church, the reproof should be given only in general, and against all sorts of unbelief and immorality, and should designate no one in particular. For the sermon is general, and should also remain general, and no one should be put to shame, and be made blush in the presence of another, until they have separated, and they come into the assembly [of Christians], where in a regular way admonition and entreaty and reproof are spoken. But if he still have the desire to reprove publicly, let him first pay attention to those, who have first publicly attacked him, as I do with the Papist and fanatics. Besides he must restrain himself, and neither cast any aspersion upon persons, nor manifest disdain for them. For such reproof improves no one, amuses the

vulgar and [only] satisfies the desire of the reprover." In another connection, Luther writes on the same subject:* "There are many anxious and *passionate preachers*, who when they burn with passion, and go rashly to work, forget, that it is one thing to plant and water; and quite another to give the increase, 1 Cor. 3 : 6, 7. But as soon as they have said a thing, they want it to be done immediately. They wish to be heard not so much because it is the Word of God that they proclaim, as that it is *they* who are its preachers, desiring that the instrument be praised, more than the sound which it gives forth. There are some of these who, by means of premeditated and carefully prepared words, determine to attack this one or that one, and convert him at once; but then, from God's wonderful counsel, it happens that they accomplish nothing that they had thought. For the spirit of the man naturally perceives that the word has been artfully prepared against him, and that it is besmeared with human filth, as Ezekiel 4 : 12 says, *i. e.*, is stained with disgraceful human passion; therefore he becomes disgusted with it, and is irritated rather than converted. But he is more affected when he perceives no art employed by the preacher, but hears him preach the Word of God freely and honestly. For he wishes that the Word be presented in public freely and purely, and should touch upon those things, of which the preacher himself is ignorant, of which we read many examples. Therefore, it is our part only to shape our utterance in accordance with the Word; it is God's part to carry it to perfection, and give the increase. * * * Therefore, we should lay aside the foolish confidence of being able to co-operate to some extent through the Word in the hearers, but we should rather give ourselves diligently to prayer, that without us God alone may make his Word powerful and active in the hearers, which Word he speaks in and through the preachers and teachers."

d. Although it is the greatest defect of a sermon, that it should not contain above all things the application of God's

* On Ps. 8 : 3, of year 1512, Walch IV; 762–69. [Erlangen Edition (Latin) XV : 2089.]

Word *for doctrine*, yet the same is also deficient in a matter that is not secondary but in one that is essential, when God's Word is not also employed *paedeutically*, for "*instruction in righteousness*," or for such education as is accomplished through admonition. For as they still to a great degree carry about in themselves the flesh, most Christians are so constituted that even the richest and most excellent doctrinal sermons are spent upon them without leaving any traces, if the one preaching do not continually unite with doctrine admonition, and not only point out the right way, but also seek in the most persuasive manner to induce to its adoption. But, on the other hand, all true Christians are so constituted that by an urgent admonition, everything, so to speak, can be effected with them. The reason that so many preachers effect so little with their Christian hearers, is because when they wish to stimulate them to good works, or to dissuade them from unrighteous ways, instead of admonishing, they demand, order, threaten and rebuke. They have no idea of what mighty weapons they possess, and do not use them. Sincere Christians, even although afflicted with many faults, still desire not to transgress God's Word; they earnestly desire to live for Him, who died for them; yea, they desire no longer to serve sin and the world and the devil, but rather that they may be entirely renewed after the image of their God; if, therefore, in the preacher admonishing them, they hear the voice of their gracious God, they will not and cannot resist it. Upon this also our Luther can speak. He writes on the Epistle for the Ninth Sunday after Trinity: "But this is an admonition to Christians, that through goods works and a new life they should produce also the consequences of faith. For although, through Baptism, they have the forgiveness of sins, yet the old Adam who always excites by means of wicked inclinations and lusts to both worldly and spiritual crimes, still adheres to their flesh in such a manner that where they do not resist and control him, they will lose again the faith and forgiveness of sins which they have received, and will become still worse than they were before; if they begin to despise and persecute God's Word, they will be reproved thereby; yea,

even although they gladly hear and highly esteem it, and intend to live according to it, they still need daily admonition and incentives. So very strong and tenacious is the old hide of the sinful flesh, and the devil is so mighty and cunning, where he has gained a little room! Where he can insert a claw, there he afterward enters with his whole body, until he has plunged the man back again into his former condemnable state of unbelief, contempt of God and disobedience. Therefore, the office of preaching is needful in the Church not alone for the *ignorant*, who should be *taught*, such as the simple, indiscreet people, and young persons, but also to arouse and admonish those *who know well* how they should believe and live, that they should daily be on their guard, and not become idle or dull and weary in the contest, which they must have upon earth with the devil, their own flesh and all crimes. Therefore St. Paul urges it so diligently upon his Christians, that it almost seems as though he overdid the matter in always inculcating it so earnestly upon them, as though they were so devoid of understanding as not themselves to know it, or so negligent or forgetful that they would not attend to it voluntarily and without a reminder. But he knows that although Christians have begun to believe, and are in a condition in which the fruit of faith should appear; yet this is not accomplished so quickly, that one can here say and think: 'Yes, it is sufficient that the doctrine has been given, for where the Spirit and faith are, there good works will spontaneously follow.' For although the Spirit is there, and as Christ says, is willing and also works in those who believe, yet, on the other hand, the flesh is also there, which is weak and sluggish, and besides the devil does not rest in his endeavors, by means of temptation and allurements, to bring this weak flesh to a fall. Therefore, the people must not be allowed to go, as though they had no need to be admonished and stimulated by God's Word to a holy life. No, you dare not here be negligent and slothful; for the flesh is already entirely too slothful in obeying the Spirit; yea, it is entirely too strong in resisting the same, as St. Paul elsewhere says, Gal. 5; 17. 'The flesh lusteth against the spirit,

etc., 'so that ye cannot do the things that ye would.' Therefore, God must here act as a good, industrious householder or administrator, when he has sluggish servants or indolent stewards (who at the same time are not wicked or unfaithful); he must not think that he has accomplished anything when he has once or twice commanded them as to what they should do, if he do not himself alway press upon their backs and urge them on. So too we have not yet reached such a condition as that in which our flesh and blood bound forth with pure joy to the bringing forth of good works and the rendering of such obedience towards God, as the spirit desires and faith indicates; but even, though he is uniformly urging them on and beating, still believers can scarcely bring them forth. Considering what then would happen, if all such admonition and incitement should be omitted, and persons should depart and think, as many Christians do, 'Yes, I know very well what I should do, I have heard it for so many years, and even taught it to others,' etc., I think, that if sermons and admonitions would cease for but one year, we would be worse than any heathen are."

Moreover, what form the admonition, which can be directed only to Christians, should assume, Paul shows when in Rom. 12 : 1, he writes, "*I beseech you, brethern, by the mercies of God*," concerning which Luther remarks as follows:* "He does not write, I *command* you; for he is preaching to those who are already Christians and through faith are pious in the new man, and who are not to be constrained by commandments, but are to be admonished to do willingly what is to be done with the sinful old man. For he who does not act willingly, alone from friendly admonition, is no Christian; and he, who, by ordinances, attempts to constrain the unwilling, is no Christian preacher or pastor, but a worldly gaoler. One who urges the Law, presses with threats and reproofs; but a preacher of grace persuades and charms by exhibiting God's goodness and mercy; for he desires no unwilling works and displeasing service; he wishes the service of God to be joyful and cheer-

*Erlangen Edition VIII; 3seq.

ful. He who does not allow himself, by such sweet lovely words concerning God's mercy so plenteously presented and given to us in Christ, to be charmed and persuaded to act with pleasure and love for God's honor and his neighbor's good, is nothing, and to him everything is lost. How will laws and threats affect and cheer him, whom such fire of heavenly love does not soften? It is not man's mercy, but God's, which has been given us, and which St. Paul desires us to consider, that we may be charmed and moved thereby."*

e. When the Apostle, Rom. 15; 4, writes: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope," he shows that as the use of the Word of God for doctrine must be the foundation, so also the use of the same for comfort and hope must be the constant end of every sermon. That the true Christian is in undisturbed blissful repose, and in joy resembling that of a drunken man, is entirely untrue; and yet this is (O how sad) too frequently declared in the sermons of inexperienced or fanatical preachers. On the contrary, every true Christian must through many inner and outer troubles enter the Kingdom of God. He finds himself more frequently in a disconsolate condition, than in one of cheerful certainty. A servant of Christ and a shepherd of his sheep discharges his office, therefore, in a very unbecoming manner, when a Christian hastening to church with a wounded and saddened heart does not find there the comfort which he so much needs and for which he so greatly longs. Sermons destitute of all comfort for those who are under the cross, are not evangelical sermons. They must contain consolation not only for anguish concerning sin, but also for all kinds of sorrow in this life. A preacher must not imagine that every true Christian is so spiritual, so heavenly-minded and strong, that he is insensible to earthly distress, and needs concerning it no especial consolation. On the other hand, a preacher should have a father's, yea, a mother's heart

* Erlangen Edition VIII; 5.

for his hearers (1 Cor. 4 : 15, 1 Thess. 2 : 7. Compare Is. 66 : 13), and hence he must estimate the causes of all kinds of sorrows and troubles not from what they are *per se*, but as they befall weak Christians, or those who at times are weak. He must consider that to the Christian nothing is more dangerous than worldly grief and sorrow, and that Satan is accordingly constantly endeavoring to undo and overwhelm Christians; that, against this, consolation is the chief means to encourage the Christian to a zealous course in sanctification in all good works; as Daniel says: "I will run the way of thy commandments when thou shalt enlarge my heart," Ps. 119 : 32. A preacher of the Gospel must not be deterred from administering rich consolation, by the fact that he sees in Christians so many imperfections. These imperfections he does not heal by the constraint of the Law, but above all by true Gospel consolation; although, on the other hand, he dare not omit the presentation of the demands and threats of the Law. We should only consider how Christ dealt with his imperfect disciples, and how the prophets and apostles dealt with their imperfect but sincere hearers. At times indeed they attack them severely, yet that which prevails in their sermons, is this friendly persuasion and consolation. The entire Gospel is nothing but a joyful message, in all its parts a great sermon of consolation. Hence in the Formula of Concord, the canon is laid down: "Wherefore if any one inculcate this doctrine concerning the gracious election of God in such a manner that distressed Christians cannot console themselves by it, but are rather led to despair, or that the impenitent are encouraged in their wickedness, it is undoubtedly certain and true that such a doctrine is set forth not according to the Word and will of God, but according to mere human reason, and the suggestion of the devil. 'For,' as the apostle testifies, 'whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope;' and where such consolation and hope are weakened or removed through Scripture, it is certain that this has been understood and explained contrary to the will and meaning of the Holy

Ghost." (Art. XI, Sol. Dec.). There is indeed no passage of Scripture, from which a true preacher of the Gospel cannot derive rich consolation for believing Christians. Of this we find a real master-piece in the Formula of Concord. In the article, Of the Free Will, the passage Phil. 2 : 13, "It is God which worketh in you, both to will and to do," etc., is cited in proof of the fact that man, by nature and from his own powers, has no free will for good works before God, and then it is added: "This most delightful passage of Scripture is very comforting to all pious souls that feel in their minds even a little spark and desire of divine grace and eternal salvation. For they are certain that God himself enkindled in their breasts this beginning of true piety, just as a little flame, and that in their great weakness, he will strengthen and help them, to persevere in true faith unto the end," (Art. II, Sol. Dec.). The writings of Luther and Jerome Weller are full of such master-pieces, from which a preacher can learn how to speak a word in season to him that is weary, although these men learned this from the Lord Jesus himself, and from the apostles and prophets, and in their own experience; for without personal experience of consolation in all inner and outer necessities, it is impossible to be a true preacher of consolation (2 Cor. 1 : 3–7), and to fulfill the express command of God: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." Is. 40 : 1, 2.

The *third requisite* of a sermon is, that it should proclaim to the hearers, *the whole counsel of God*, concerning their salvation. This is derived especially from the earnest divine warning to preachers, Deut. 12 : 32: "Thou shalt not add thereto, nor diminish from it," and likewise from the passage that "*all Scripture*" is not only given by God, but is also "useful for doctrine," etc., 2 Tim. 3 : 16. Compare Matt. 4 : 5; Rom. 15 : 4. We see this also in the example of the holy apostle Paul, who proved that he was "pure from the blood of all men," alone from the fact that he had "not

shunned to declare all the counsel of God," and "that is profitable," testifying both "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 26, 27, 20, 21.

Hence it is, in the first place an essential fault, when, a preacher, while presenting, *only* such doctrines as are Scriptural, yet does not present to his hearers *all* the Scriptural doctrines which have been revealed for their salvation, or when, while mentioning all by degrees, he yet does not thoroughly present many of the same with any completeness in their connection with the entire system of doctrine, or according to their importance to faith and life. As a preacher is not a lord either over his hearers, or over the Word, but is only a steward of the mysteries of God, and a servant of the Word (2 Cor. 1 : 24; 1 Cor. 4 : 1; Luke 1 : 2), every concealment of a doctrine of the Holy Scriptures, is an inexcusable robbery committed upon his hearers. It is, therefore, advisable that the minister at the beginning of every church-year should make a plan to so employ the pericopes of the Sundays and Festival days, that with the addition of other opportunities for the treatment of certain important truths, *during the course of a year, if possible, every fundamental article may have its place.* If an attentive hearer have listened to a preacher for perhaps an entire year already, without hearing an explanation of important subjects pertaining to Christian faith and life, this is a matter of no light reproach to the preacher. If a preacher for example has never given solid instruction concerning love to one's neighbor, Christian freedom, adiaphora, fraternal rebuke, excommunication and church discipline, the rights of the congregation and of the ministry, the Last Things, the duties of citizens to magistrates, of children to their parents, of servants and pupils to their masters, of wives to their husbands and *vice versa*, concerning the obligation of a marriage engagement, concerning marriage, the degrees of relationship hindering marriage, the necessity of the consent of parents, the education of children in the family and the school, concerning morning and evening prayer, and prayer at meals, family worship, usury, the

inspiration of the Holy Scriptures, the Church and the sects, the nature, use and benefits of the Sacraments, concerning temptations, the sin against the Holy Ghost, predestination, Christian perfection, etc., it may happen through the preacher's guilt that many of his hearers may fall, from ignorance, into the most dangerous errors, and that he may not be able to boast with Paul that he is pure from the blood of all men.

Another fault to be noticed here, is when a preacher urges indeed with all diligence the necessity of believing, and yet does not at the same time show *how such faith is to be attained.* This fault, which alas is still exceedingly frequent, was noticed already in the instructions given those making the visitation in the year 1528. "Now among others we find especially this fault concerning doctrine, that although some preach *about faith*, that we should thereby be justified, yet they do not sufficiently show *how one should come to this faith*, and almost all omit a part of Christian doctrine, without which no man can understand what faith is or means. For Christ says Luke 3 : 8; 24 : 27, that *repentance and forgiveness of sins* should be preached in his name. But many speak only of the forgiveness of sins, and say nothing or very little of *repentance;* if, nevertheless, without repentance there is no forgiveness of sins, the forgiveness of sins cannot be understood without repentance. And if the forgiveness of sins is preached without repentance, the consequence is that the people will fancy that they have already obtained the forgiveness of sins, and will thus become presumptuous and fearless. *This then is a greater error and sin than all the errors that have existed before his time*, and indeed we must take care, as Christ says, Matt. 12 : 45; Luke 11 : 26, lest the last [state] be worst than the first. Therefore, we must instruct and admonish the pastors to preach the Gospel, as they are in duty bound, and not one part rather than the other. For God says, Deut. 4 : 2, that we should not add to his Word, nor diminish therefrom. The preachers of to-day inveigh against the pope for making many additions to Scripture, all of which alas is only too true; but if they do not preach repentance, they likewise take away a great part of Holy

Scripture, and yet preach about the eating of meat and such like minor ponits. Although, at the right time, because of tyranny, they should also not forbear to defend Christian freedom; yet what else is this than as Christ says, Matt. 23 : 24, to strain at gnats and swallow camels? Therefore we should admonish them to be diligent and frequently to exhort the people to repentance, and to mourn over their sins, and to be terrified before God's judgment; and that they also should not neglect this great and necessary part, viz. that of repentance, for both John and Christ reproved the Pharisees more severely than ordinary sinners. The preacher should reprove men in general of grave sins, but where there is false holiness, he should admonish, with all the greater severity, to repentance."

A third fault belonging here is when a preacher constantly preaches of repentance and faith, but not of the *necessity of good works*, and of Sanctification, or does not give any solid instruction concerning good works, Christian virtues, and Sanctification. A calm, clear, detailed description of a true Christian life and conduct effects more than a constantly merely earnest and admonitory assurance of its necessity. Of this Luther writes: * "My Antinomians preach very finely, and (as I cannot think otherwise) with true earnestness, concerning the grace of Christ, the forgiveness of sins, and what more is to be said in the article of Redemption. But the consequence of this they flee from, as from the devil, viz., that they should tell the people of the third article, of Sanctification, *i. e.* of the new life in Christ. For they imagine that one should not alarm the people, or trouble them; but should preach always in a consolatory manner concerning grace and the forgiveness of sins in Christ, and should by all means avoid such words as these: 'If you give ear to this you will be a Christian, and notwithstanding may remain an adulterer, a whoremonger, a perfect beast, proud, avaricious, a usurer, envious, revengeful, malicious, etc.'; but they say: 'If you give ear to this, even though you are an adulterer, a

* Walch XVI : 2741 sq.

fornicator, a miser, or otherwise a sinner, if you only believe, you are saved, you need fear nothing for yourself from the Law, Christ has fulfilled all.' Tell me, is not this rather granting the premise and denying the conclusion derived from it? Yes, it means to remove Christ from the same, and to make of him altogether nothing, even though he be most highly exalted in the preaching. And it is all a vain yea and nay concerning matters which are in fact the same. For there is not and never has been a Christ who has died for such sinners, as do not, after the forgiveness of sins, forsake sins and lead a new life. Therefore they preach Christ finely according to Nestorian or Eutychian dialectics, that Christ is and yet that he is not, and they are indeed excellent Easter preachers, but miserable Pentecostal preachers. For they do not preach of Sanctification and the quickening of the Holy Ghost, but alone of Christ's redemption; and yet Christ (whom they highly extol, just as they should,) is Christ for this reason, or has obtained redemption from sin and death, in order that the Holy Ghost may from the old Adam make us new men, that we should begin here on earth to become dead to sins and alive to righteousness and continually progress in this death to sin, and life to righteousness, as St. Paul teaches, Rom. 6 : 2, sqq., and in the world to come should entirely attain it. For Christ has merited for us not only grace, but also the gift of the Holy Ghost, that we should have not only the forgiveness of sins but also a cessation from sins, John 1 : 16, 17. He who now does not refrain from sins, but remains in his former wicked ways, must have another christ, viz., that of the Antinomians. The true Christ is not there, and if all the angels would cry out Christ, Christ, it is vain,—and with their new christ, they must be condemned." If moreover one wishes to learn how to describe clearly a true Christian life, according to its inner ground and its manifestation, he has, after the Holy Scriptures themselves a glorious model, in the Epistle portion of Luther's Church Postils.

If the above is contrary to the duty of the preacher to de-

clare to his hearers all the counsel of God, he is still more inexcusable and commits a greater fault against his duty to his hearers, when he preaches more Law than Gospel, does not allow the Gospel to prevail in his sermons, or fails to make the comforting doctrine of the Justification of a poor sinner out of grace through faith in Jesus Christ without the deeds of the Law, the golden thread running through all his sermons. Every Christian preacher should be able to say with the Apostle Paul: "God also hath made us able *ministers of the New Testament; not of the letter, but of the Spirit*," 2 Cor. 3 : 6. He should do the work of an *evangelist*, 2 Tim. 4 : 5, and should make it his chief concern to bear witness of Christ, John 15 : 27. He who either as a rule moralizes, or, because he himself has not yet experienced the power of the Gospel, and stands himself as a servant under the Law, has no courage to pour forth to his hearers the Gospel in its full richness, and its superabundant depth of consolation; he who, on the contrary, dreads lest thereby he may make souls confident and lead them to Hell, and who therefore is constantly modifying the Gospel by conditioning clauses, so that the poor sinner does not venture with any courage to apprehend it; who, as often as he speaks of faith constantly has in readiness various warnings concerning self-deception and premature faith, but does not think of afterwards preaching faith into the heart—such a preacher often means well, in thus warning the most confident concerning the mutilation of the Word of God, and the neglect of souls, yet he himself more than all others mutilates the Word of God, and makes himself guilty of the most inexcusable neglect of precious souls bought by Christ. He who distributes only sparingly the consolation of the Gospel, and allows the Law to prevail, that thereby he may promote especially a living faith, and a true Christian life, far from attaining his purpose, on the contrary only hinders it all the more. A true Christian preacher should rather be able to say with Luther: "*In my heart* (and sermons) *this one article prevails and shall prevail, namely faith in my dear Lord Jesus Christ; and this is the only*

beginning, middle and end of all my spiritual and divine thoughts as often as I have them day and night."*

Finally, in order that a preacher may proclaim all the counsel of God to the salvation of his hearers, it is yet necessary that *every sermon* contain so much of the entire Order of Salvation, that a man, if he have heard only this one sermon, may thereby learn the way of life. Much as the interest of the hearers is destroyed, if a preacher always speaks in the very same words of the three members of the Order of Salvation, repentance, faith and sanctification, yet it is still needful that this order lie at the basis of every sermon; so that the discourse may be not entirely concerning any one part, without notice of the other necessary members of the Order of Salvation; in such a manner, however, that while the preacher always teaches "the same things" (Phil. 3 : 1), he may present these "same things" in a variety of forms. Whenever a preacher is called to account by one of his hearers, because in every sermon he presents his "favorite theme," as it is called, viz., the Order of Salvation, he should answer: "I always think that this sermon may be the last that either I will preach, or that one and another of my congregation may perhaps hear before his departure. Shall I then neglect the last opportunity to call sinners to repentance, and to direct them to Jesus Christ, in order that not one of the souls committed to me by God may in the future accuse me before his judgment-seat, and say: I was once, I was the last time in attendance on your preaching, with the silent question in my heart, 'What must I do to be saved,' but you did not answer this question for me?"

In no land on the earth is this rule more important than in this land of moving to and fro, where so many of its inhabitants lead a truly nomadic life. Under these circumstances, it very often happens that a preacher has among his hearers a soul that hears him only once, and then goes forth either into the wilderness, or into the labyrinth of the differ-

* Walch VIII : 1524.

ent sects. How important is it then that such souls, if God ever leads them into the church of an orthodox preacher, should hear there so much as is absolutely necessary to their salvation.

OBSERVATION V.

The fourth requisite of a good sermon is that the same *be adapted to the special wants of the hearers.*

The holy Apostle indeed writes: "Preach the word; be instant *in season, out of season;* reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine," 2 Tim. 4 : 2, 3. But it would be a very serious misunderstanding to conclude therefrom that a preacher would perform his duty, if he would consider neither time and opportunity, nor the circumstances of his individual hearers. On the contrary, by "in season, and out of season," the Apostle says only that a preacher, if he long for the salvation of souls and God's honor, will preach the Word of God and not conceal it, whenever and wherever it is the right time for it, whether it appear agreeable or disagreeable, convenient or inconvenient, seasonable or unseasonable to men. This is the explanation of Augustine, who writes: "Observe the right time; but if this cannot be done, act at an unseasonable time. And if any one who does not like to hear what is said against himself, always thinks that you are an unseasonable preacher, you must nevertheless know this, that for him it is the right time." Calov, who quotes this passage in his *Biblia Illustrata*, adds: "Spiritual prudence is, nevertheless, not to be neglected, which does not despise the diversity of hearers and times, but constantly attends to what is of advantage and profit to the hearers, Luke 12 : 42. For a word in season is excellent, Prov. 15 : 23, not as being in season according to the carnal judgment of the hearers, but according to the spiritual judgment of the pastors."

Even though a preacher always proclaim the Word of God with all purity, and apply the same for doctrine, for reproof, for correction, for consolation and instruction in righteousness,

he still cannot wash his hands in innocency, if he do not adapt the same to the individual circumstances of his congregation. God has established the personal public office of the ministry just for this purpose, that the Word of God might be applied in accordance with the different circumstances of men. The description of the particular condition, and of the especial wants of the congregation arising therefrom, which should be presented as the Word of God, is, therefore, one of the chief matters in the preparation of a pastor for preaching. The comparison of his text with what his own congregation especially needs, with the faults and imperfections from which it suffers and with the dangers impending it, must determine not only the choice of the theme, but also the entire mode of treatment. The Epistle of St. Paul to the Romans, and that to the Corinthians contain the same Word of God, yet in these two epistles how different is the choice of subjects, and the form of presentation according to the wants of those to whom each is addressed. Paul, the great Apostle to the Gentiles, everywhere proclaimed the same counsel of God for salvation, but how very differently he proceeded in the philosophical city of Athens (Acts 17 : 15—34) from his course in Jerusalem, how differently, on the one hand, before the people, and, on the other, before the Sanhedrim, (Acts 21—23). How foolish it is to have no respect in preaching to time, place and persons, Luther illustrates by a forcible example. In his table-talk we read: "That should be taught and preached, which is suitable and profitable according to the circumstances of time, place and persons. Not like the pastor who once preached that it was wrong and contrary to God's will for a mother to have a wet-nurse for her child; and who devoted the entire sermon to this, although he had in his charge only poor spinsters, persons to whom this admonition did not apply. As one also did, who in a hospital among old women said much of marriage, praised the same, and gave admonitions concerning it."*

The first matter in the application of God's Word for doc-

* Erlangen Edition LIX : 266.

trine, viz., the *what?* and the *how?* must be decided according to the degree of knowledge of the congregation. If the same is as yet very ignorant, or greatly inexperienced in the Word of righteousness, milk must be given them and not strong food, they must be taught the first letters of the divine Word, and the foundation must be laid of repentance from dead works, of faith in God, of Baptism, etc., but to those who through habit have acquired the sense of the distinction between good and evil, strong food must be given for their growth, that they may always be progressing toward the perfect man in Christ Jesus, and they be no more "children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Heb. 5 : 11 ; 6 : 2. Cf. 1 Cor. 3 : 1, 2; Eph. 4 : 13, 14. Hence Luther writes in his introduction to the Epistle to the Romans: "*Every doctrine has its measure, time, and age*," and in his answer to the question "Whether any one dying without faith could be saved," he comes to the doctrine of God's secret judgment, and adds: "Therefore it is my advice that you consider who treat of this subject, and with whom it is treated, and that you decide accordingly, whether to speak or to remain silent. If they are rationalistic, arrogant, wise people, avoid such questions as much as possible; but if they are simple, thoughtful, devout men, experienced in faith, then one can consider with them no more profitable question than this. For while strong wine is, on the one hand, death to children, it is, on the other, a refreshment of the life of adults. Therefore, *one cannot treat of every kind of doctrine with every one.*"* To present to a very ignorant congregation a subtle explanation of the communication of divine attributes, of election, etc., or to present to a congregation still very inexperienced an explicit description of great spiritual temptations, or to address a congregation to a great extent in bondage of conscience, or, on the other hand, a congregation inclined to freedom of the flesh, concerning Christian freedom in such a manner as it

* Walch's Edition, X : 2317.

can be correctly understood only by thoroughly grounded Christians—all this is a great perversion. Such congregations must be taught concerning faith and love, before all the elements of Christianity are presented. Concerning an evangelical minister in Oelsnitz in Vogtland, who, without first laying a foundation, addressed hearers still in bondage to the Papacy so disrespectfully concerning Romish auricular confession, that the hearers were thereby entirely led into error, Luther wrote: "The fault of this preacher was that he began too high, and cast away the old shoe before he had a new one, and that he tried to put the new wine into old bottles. That is not well. He should first have taught the people gently concerning faith and love. For this doctrine of abuses there would have been time enough a year afterward, when they first had well understood Christ. Why was it that he attacked the uninstructed people so suddenly? I preached at Wittenberg for three years before I became acquainted with the people, and would not for an hour have thought of doing this. Such ambitious persons cause us much sorrow. It is, on that account, my request that you say to the pastor at Oelsnitz, that he bid the preacher begin gently, and in the first place preach aright, or else withold his fancy and be off; but especially that he do not allow confession with absolution to be forbidden and punished. I see indeed that it is a confused head that has seen the smoke, but does not know where the fire is, and has heard the ringing but cannot chime in with it."

Although, however, in congregations, which contain a greater number of well-grounded, intelligent and experienced Christians, a preacher sometimes should "leave the principles of the doctrine of Christ, and go on to perfection" (Heb. 6 : 1), yet he should still not forget, that in his congregation there are also people who need milk, to whom above all he must, therefore, have regard. He has also especially to beware of aspiring after high things, or of presenting the divine truths in language that is high and unintelligible to the people. "Cursed and execrable are all preachers," says Luther, "who in the church treat of high, difficult and subtle things,

present the same to the people and preach thereon, seek their own honor, and do a favor to one or two ambitious ones—Whenever I preach, I condescend to the lowest, I look not upon the masters and doctors, who are present to the number of forty, but to the crowd of young people, children, and domestics, who are there to the hundred or thousand: to these I preach, and to the same address myself as I am able. If the others do not wish to hear me, the door stands open. Therefore, my dear Bernard, be diligent in preaching and teaching *simply*, distinctly, clearly and purely. * * * To introduce and pour forth in sermons Greek, Hebrew and Latin, is a matter of pure pride, which is not proper and does not belong to this place and time; but the result is that the poor, ignorant laity are astonished and praise it. Ah, they say, this is a very learned and well-read man; although they understand nothing that he says, and learn nothing from it. Such an ambitious man was Dr. Carlstadt. Such impertinent fellows and fault-finders are unreasonable and immature saints."* We cannot forbear adding a still more explicit testimony of Luther against preachers who soar too high. He writes in his introduction to his explanation of the prophet Zachariah (1527) as follows: "God, the Almighty Father, has at this time given us many excellent, learned men, who with great power explain the Holy Scriptures, both in the Old, and in the New Testament. May He, therefore, help us also, and give us grace, that we may learn to know the Scripture and give thanks for it Amen. Besides, there are every day more and more frivolous spirits, who know no end to their art, although as St. Paul says, they do not know *as* they should know. The same soar high, and land nowhere, just as though they had long since worn out under their shoes the common doctrines of faith, love and the cross. They fall upon figures, secret interpretations and allegories, and are so much delighted with their thoughts, that they immediately leap and dance about; as in former times, Origen and Jerome also did, who made the world full of allegories, and

* Erlangen Edition, LIX: 272 sq.

yet presented very little of the ordinary useful doctrine, and thereby gave the blasphemer Porphyry just cause for reproaching tbe Christians, as though their doctrine were such absurd interpretation. Thus, even now many a one desires to be a new master of interpretation. One selects Daniel; another, the Apocalypse; and so each continues to choose either what is most difficult or has the greatest number of allegories. They wish to show their art, but do not at all think of what profit it may be to the poor, ordinary man, but only with what art and splendor they can teach it, and thus become highly learned doctors who need nothing of us. And when they have interpreted for a long time, and to a great extent they still have nothing certain upon which one can build. Now this matter that is so excellent to them could still be endured, if they would exercise it when alone or when with the learned, and afterwards would give the unlearned people their part, *i. e*, the simple doctrine of faith in Christ. For I daily find that even now there are very few preachers who really understand and teach the poor people the Lord's Prayer, the Creed and the Ten Commandments. While they soar aloft in Daniel, Hosea, the Apocalypse, and difficult books of like character, the people with great wonder go there to listen and gape at such wonderful jugglers. When the year is round, they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments; which still are the chief parts, forming the old, true Christian Catechism or general instruction for Christians. I do not know how these differ much from those who in former times preached of Aristotle and spiritual law. To this class, belong also at present some fanatics who boast great art and spirit in treating the old histories of the Bible. They undertake to present the tabernacle of Moses and the priests' garments, etc. Still back of this they say that there is image and truth (*imago et veritas*), and one cannot tell how many a great, high and excellent thing; by this they affect nothing more than to cause the over-curious people to open their mouths, just as though it were a matter of no importance that a revelation has been made to us, of how we have been redeemed through Christ, and are

saved from sins and from death; that we know how to bear the cross and persecution, etc. I myself have had with me (and I say this in truth) ten such high prophets, who always wished to teach me and the Holy Spirit such high things; and when I then would not receive this, but determined to remain by the plain, simple crucified Christ, they became enraged, went off, and originated factions. Therefore, I beseech and, with all Christian fidelity, warn every one, both teachers and scholars, first, that they should not despise the ability to explain Scripture, and to treat well and teach from the difficult books (for Paul says we should not despise prophesying, or quench the Spirit), but that they should do it in such a place and to such persons, for whom it is profitable and necessary, as Paul teaches the Colossians, that their speech should be profitable, where there is need. But do not place in esteem the interpreters who exercise all their art in allegories, and who of course do not seek much profit, but, as I apprehend, great glory. For without such art one can indeed be a Christian, or be saved; because it signifies nothing, or very seldom anything, certain. *But the best and most profitable teachers, and those who are to be regarded as models are those who can inculcate well the Catechism, i. e., the Lord's Prayer, the Ten Commandments, and the Creed; these are rare birds.* For great glory or fame cannot be sought by such labor, but it nevertheless has the greatest profit, and is highly necessary, because the Catechism comprehends in a short space the entire Scriptures, and *there is no Gospel in which one cannot teach from it if he only will*, and from which the common people will not be willing to learn. Such topics as the Lord's Prayer, the Ten Commandments and the Creed, must also be dwelt upon in all the gospels and sermons, as they cannot be taught too frequently, or even sufficiently."

Secondly, in *reproving*, or the refutation of false doctrine, the preacher must with great care take into consideration the special wants of the congregation to which he preaches. To already contend much, in a polemical manner, against many *false* doctrines can result only disastrously. Such a congregation will either turn with aversion from the preacher

as an uncharitable wrangler, and thus will be at once driven away from the true doctrine, and be filled with sympathy for the false; or it will become thoroughly fanatic, and will be filled with an unreasonable zeal against the sects, and will make its Christianity and Lutheranism consist in zeal for orthodoxy, and for the usages of the orthodox Church, instead of, in true, living faith. A remarkable memorial of pastoral wisdom and prudence in this respect are the sermons preached by Luther after his return from the Wartburg to Wittenberg, where Carlstadt by his senseless polemics had thrown everything into the greatest confusion, and thereby filled some with want of confidence in the work of the Reformation that had been so gloriously begun, and had inflamed others to iconoclastic radicalism. Therefore, in reference to the elenchical part of preaching, the preacher has only to reflect that it is not his office to take the field in his sermons, against all imaginable errorists and heretics, but only to have respect to, and to warn and contend against such, as have already found an entrance into his congregation, or with the intrusion of which it is threatened. An unnecessary and inconsiderate publication of an erroneous doctrine, either imagined or long since buried, or by which the particular congregation is not troubled, may readily have an entirely different effect from the one sought for, namely only to bring the same to the head and heart of hearers, according to the old proverb: "To discuss heresy before an inexperienced people, is to sow the same." When the preacher Aureus had very severely attacked the Romish ceremonies, in one of the congregations still young in knowledge, Luther wrote to him in 1526: "I have heard that you have been preaching the Word with some severity, and I have been urged to admonish you concerning it. If you then will bear with me, I entreat you, *teach first what is of most importance, i. e. inculcate faith and love.* For if they do not take root, why will we torment ourselves with strange ceremonies, from which there is no result except that, without fruit, yea, with damage to God's honor and his Word, we excite the minds of the fool-

ish people, inconstant as they are from inconsiderateness and curiosity. * * Do not despise those of whom you do not know what sort of people they may be, but in a friendly and humble manner persuade them. * * *That which has not first died, will not become alive again.*" * It is also said in the Saxon Articles: "Eighthly, *the pastors should also carefully take into consideration the circumstances of their people.* Because, in the villages, the people generally are ignorant, and inexperienced in divine things, especially in religious controversies, they should take care lest by needless disputes because of doctrine or persons, the people be made only worse, and without necessity should not agitate these matters from the pulpit; for from this the simple people make all sorts of inferences, and, therefore, among them more is broken down and destroyed, than can be built up and improved. But they should simply present to them, through God's Word and their Christian Catechism, the *foundation of divine, pure doctrine*, and should faithfully warn them against the contrary doctrine. They should, likewise, always have the prudence and discretion, if necessity should require it, in case some should be captivated by false doctrine, or they should otherwise warn the people against impure doctrine, to show the groundlessness of the same by means of clear testimonies of Scripture, and as they conflict with the simplicity of the Christian Catechism to refute them calmly, and to be diligent, with the spirit of meekness, to restore the persons thus taken."

We remark, in addition that when a preacher thinks that he is compelled to present to his hearers the false doctrines of the errorists, and the arguments from which they seek to establish them, he should weigh well the question whether he is in a situation to present a *thorough* refutation of the same. He who does not in this way count the cost, may, by his superficial polemics, cause incalculable injury. "*Frigide*," says Luther "*et pigre confutare, quid est aliud quam bis confirmare*," *i. e.* What else is a cold and dull refutation but a double confirmation? †

* Walch XXI : 1007 sq. † Jena Ed. v. : 375.

Thirdly, with respect to the special wants of his own congregation in reference to the application of God's Word for reproof and correction, or *for the reproval of sins and admonition*, the chief rule is, that the preacher should reprove all sins, but those *especially* which prevail above others in his congregation. Hence Luther writes in his introduction to his Small Catechism: "Insist in an especial manner on such commandments or other parts, as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost earnestness, the Seventh Commandment, which treats of stealing, when you are teaching workmen, dealers, and even farmers and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So too it will be your duty to explain and apply the Fourth Commandment, with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient. Here too let it be your great aim to urge magistrates and parents to rule wisely, and to educate their children, admonishing them at the same time that such duties are imposed on them, and showing them how grievously they sin if they neglect them. For in such a case, they overthrow and lay waste alike the Kingdom of God, and the kingdom of the world, acting as if they were the worst enemies both of God and of men. And show them very plainly the shocking evils of which they are the authors, when they refuse their aid in training up children to be pastors, preachers, writers, etc., and set forth that, on account of such things, God will inflict an awful punishment. It is, indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect which are so great that there are no terms in which they can be described. And truly Satan has a cruel design in fostering such evils. Finally; inasmuch as the people are now relieved from the

tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, also, it is very necessary that you should give them instructions, while, at the same time, you are to be guided by the following principles: That we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or appoint the time and place; but that we should so preach as to influence the people, without any law adopted by us to urge and, as it were, compel us who are pastors, to administer the Lord's Supper to them. * * * But if you do not give such solemn admonitions, or, if you adopt odious compulsory laws, on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent, and sleep? Therefore consider the subject seriously, ye Pastors and Preachers! Our office has now assumed a very different character from that which it bore under the pope; it is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, whilst it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ himself shall be our reward, if we labor with fidelity." *

So far Luther. The preacher must also remember that without respect to the special wants of his congregation, even the most zealous and earnest reproofs will be of little or no account. For instance, if in a congregation in which there is much knowledge, one should severely reprove sins, but perhaps such only as are of the grosser kind, and are not prevalent in the congregation, it is easy for him to make hypocrites instead of penitents. It is not unfrequently the case, that just those, for whom he cannot preach with sufficient severity are the very worst Christians, who desire the sharp reproof for others and not for themselves, and when they find themselves hit, complain of the preacher's "carnal zeal," and that

[* The translation of the above extract is from Dr. C. F. Schaeffer's translation of Luther's Small Catechism.]

he aimed the attack at them, and hence they become hostile to him. But, if a congregation, with respect to a great majority of its members, be still rude and ignorant, it would be wrong, for instance, to attack them concerning things, which they, with their unpractised consciences, have not yet learned to recognize as sins, such as dancing, etc., and, without respect to the degree of the people's knowledge, to inveigh against them as though these were their worst and most fearful sins, the renouncing of which was of first importance. Additional rules, concerning the reproval of sins in sermons, are: The reproof should not be given in such a way as to leave the impression that the reprover wished to domineer over the congregation, and as though he regarded himself a great saint highly exalted above the sinners. He should not employ abusive words, or uncharitable, ironical, sarcastic speeches, and should not reprove in such a way as to leave the impression, that he desired dishonorably to misuse the sermon, to which no one dare reply, for the purpose of wreaking his anger upon his opponents, and insulting them with impunity. A reproof should not be publicly administered on Sunday, concerning that which has been heard from scandal-mongers during the course of the preceding week. Whenever it is necessary to reprove with severity, the preacher must explain to his hearers how he is unfortunately compelled to use such severe language, and should entreat them not to allow themselves, on this account, to become angry with him, but to consider that he must do this, on the strength of God's command (Ez. 3 : 17, sqq.), and for the sake of their salvation, and should call the consciences of the hearers to witness, and make them the judges between him and themselves. Let him be, for God's sake, impartial (for as Luther writes: "There are virulent and dangerous preachers who take only one side, and inveigh against the nobility, to the pleasure of the rabble, and the delight of the peasants, as Münzer, Carlstadt and other fanatics, or, again, they inveigh against the populace alone, so as to act the hypocrite to the nobility, and flatter them, as our opponents; but the truth of the matter, is that both of these parties, the one

as well as the other, are whipping the same top, and preparing therefrom the same judgment. For the office of the ministry is neither that of a court-servant, nor that of a farmer's hired man; it is that of a servant of God, and his command takes precedence both of lord and servant")*. He should remember that if he have only the appearance of being guilty of the sins (such as avarice, pride, the desire to be fashionable, irreconcilable enmity, intemperance) which he reproves, all his reproof will for the most part have no other effect than abuse would have, in accordance with the truth contained in the old verse: "*Turpe est doctori, si culpa redarguit ipsum, i. e.*, It is disgraceful to a teacher, if his own guilt convict him. Finally, if the congregation appear to be in a very desperate condition, he must be on his guard, lest he may fall into the habit of constantly reproving. Concerning this, old Theodore Schnepf writes: "Do not make a business of reproving. If this occur every day, so that they at last become accustomed to it, nothing is accomplished, and they say: 'The preacher can do nothing but chide and scold; if he continue in this style one need not care anything for it.'" †

As to what concerns the special wants of a congregation, with respect to the application of God's Word for *Comfort*, it is, in the first place, beyond all doubt that *under all circumstances*, the Gospel with its consolations must form the principal contents of every sermon; but, in the second place, it is just as certain that in those congregations in which there is a decided prevalence of that which is carnally-minded, self-confident, and uncultivated, or of self-righteousness and false holiness, the most earnest and severe preaching of the Law, clearly revealing man's ruin, and terrifying the conscience, must always precede and attend the sweet Gospel. As it is necessary on the one hand, to be especially diligent in leading a congregation composed mostly of terrified sinners to the green pastures of the Gospel, and to open to them all the sources of consolation in Christ, just so wrong and perilous to souls is it, on the other hand, according to the Moravian

* Erlangen Edition XXIX: 237. † Hartmann, Pastoral, p. 608.

way, to be willing to use nothing but the Gospel, and the affecting representation of the suffering and bleeding Saviour, as a means whereby people who have not yet recognized their utter ruin, may be brought to repentance and faith. Luther is here again an excellent example. Although in all his sermons, even to his death, the sweet doctrine of the justification of a poor sinner through faith alone out of grace, clearly prevails, yet it is not to be denied that Luther's sermons, in the earlier period distribute the consolations of the Gospel more richly and more fully than in the later period. When Luther made his appearance, he met with a people, who ignorant as they were, nevertheless were still, for the most part, in legal fear of God, death, eternity, judgment and hell, because to them scarcely any Gospel, but the Law alone, had been preached, so that the Gospel itself was changed into a law, and the Saviour into a fearful judge, and in addition to the divine law, an intolerable burden of human laws was laid upon them. Hence at this time, Luther's sermons aimed above all things not at reproving and wounding, but at consoling and healing them. But when, at a later day, the Gospel had freed the people from the burden of the pope, and many now began to make the Gospel freedom a cloak for wickedness, we hear Luther, in his sermons, reprove and threaten much more frequently than before. When the Antinomians wished to excuse themselves by Luther's example of the earlier period, he himself attacked them with great earnestness, and showed how only a reference to the particular wants of his earlier and later hearers, had been the cause of the diversity in his methods of preaching at an earlier and later time. He writes: "Neither the Church, nor Christ, nor righteousness belongs to us, unless pernicious presumption be first overcome and put to death. Therefore the Antinomians, who defend themselves by our example, deserve the hatred of all; although the reason is manifest why, in the beginning, we thus taught concerning the grace of God. The pope, by his traditions, had miserably oppressed the poor consciences; he had removed all the true means, help and consolation, whereby the poor, desponding hearts might

be defended against despair; what else, therefore, were we to do, but to raise up again the oppressed and troubled hearts, and present to them true consolations? But we know that those who are satisfied, delicate and presumptuous, should be addressed in an entirely different manner. Then we were all cast out, and were sore afflicted. The water was spent in the bottle, *i. e.*, no consolation was at hand. We were lying ready to die, just like Ishmael under the tree. Therefore, we were in need of such teachers as would declare to us the grace of God, and would teach us how we might be revived, Yet the Antinomians wish that the doctrine of repentance should begin absolutely with grace. But I have not thus proceeded. For I knew that Ishmael was cast out and in despair, before he heard consolation from the angel. Therefore, I have followed this example, and have consoled none except those who were first contrite, and ready to despair; whom the Law had terrified, and Leviathan had oppressed and confounded."*

OBSERVATION VI.

The fifth chief requisite of a sermon, is that the same should be *timely.*

We need scarcely make the remark that we do not mean by this to say that the preacher must always adjust the form and contents of his sermon to the prevailing spirit and taste of his time; and hence, that when sound doctrine is not popular, he should preach to the people, according as their ears itch, and should conceal the doctrines of the Word of God, regarding them as antiquated and peculiarly offensive, or should so modify them that they would no longer be an offence, to those proud of their virtues, and foolishness, to those proud of their reason. Far be this from us! Woe to the preacher who in this way serves the time! By timely sermons, we mean just the opposite. No period produces better men than another. In every period, men lie in that unregenerate, inexpressible, sinful ruin, from which they can

*Commentary on Gen. XXI : 15, 16, Walch I : 2143, sq

be rescued by nothing but the pure and entire Word of God. But, in every period, the general ruin manifests itself in a peculiar way. Every period has prejudices, errors, sins, vices, and dangers peculiarly prominent, and formed, so to say, *a la mode*. Every period has, therefore, also its especial wants. And for this reason, God has not only given us his written Word, as the source, canon, and guiding-star of all doctrine, but has also established a personal ministry, whereby this his Word, which contains the remedy adapted to all periods, may be applied to all such circumstances and relations of men. The office of the ministry should be the light of the world, to dispel all the darkness that enters, the salt, which checks the spread of the increasing spiritual corruption of the world, the dyke and wall which fixes the bounds of the entering stream of ruin. Hence he preaches in a manner suited to the times, who is not satisfied with the fact that his sermons contain only the pure word of God, but also makes therein an especial reference to the prejudices, errors, sins, vices and dangers, which are prevalent in his time, and with which he can presuppose that his hearers, as children of that time, must come into contact, and from which they must run the risk of contagion. He, therefore, who wishes always to preach the same sermons, which a distinguished servant of God, of a previous period, has preached to the inexpressible blessing of the times in which he lived, will not do what his office requires of him at the present time. The better a preacher of a preceding period has adapted his presentation of the Word of God to the times, the less will his sermons be suitable at the present day; for even although men, at the present day, are the same lost and condemned sinners that they have been for centuries, and that they always have been, yet our times suffer from certain peculiar spiritual diseases, which require corresponding treatment. There has never existed a preacher who adapted his sermons to the times as did Luther. The constant allusions to the pope, to monks and nuns, to self-chosen works, etc., may still leave the impression upon many that Luther has overdone the matter; yet it is

just this which affords the testimony, as to how careful Luther was, not only to preach the Word of God in its purity, but also thereby to labor against the corruption prevalent at his time. At the present day, a preacher follows Luther only when he learns from him to take, into especial consideration, *the present time*, just as Luther paid attention to the time in which he lived. In place of the pope, reason has now entered; in place of monkery, virtue, with its secret societies; in place of self-chosen works of fasting, self-mortification, the sale of indulgences, pilgrimages, the mass, etc., the works of humanism and of philanthrophy, of temperance and abstinence; in place of erroneous faith,—unbelief, the derision of religion, rationalism, atheism, materialism; in place of human authority, and the deification of the so-called saints,—the exaltation of freedom and the deification of self and of genius. If we, therefore, wish to be Luther's true scholars, we must in our sermons, our writings, our newspapers continually, even *ad nauseam*, pay attention to the prevailing faults and dangers and spirit of the present times. We preachers are above all responsible for the undisturbed corruption of our times. Who will testify and labor against it, if we do not, we, who alone can thoroughly examine the same in the light of the Word of God, and alone victoriously struggle against the same with the almighty weapon of the Word of God? Therefore in this our age, we should lift up our voice like a trumpet against the errors and sins of our age, and not care even though our testimony should bring us no other return than the reproach, insult and persecution of the world, yea, even though it may seem as though, by our inconsiderate zeal against that which all the world at the present day regards as noble, as true progress, as an acquisition of civilization, we hinder only the extension of the Church, and as a consequence the salvation of souls. Woe to the preacher, who, on this account, will not mention the wounds and sores of the present time, but passes them by in silence! But a double woe upon the head of that preacher, who, with his perhaps good knowledge of the Word of God, has permitted himself to become infected by

the spirit and the progressive ideas of these dregs of all times, and commits spiritual adultery with the progressive men of the present day, and who, instead of opposing the same with the most earnest zeal, proclaims it as the beginning of the time of redemption from all "barbarism," as the dawn of perfect light and perfect freedom and equality!

It is true, that a mere handful of us preachers cannot prevent the deluge of wickedness of the last times. In accordance with the prophecies of Holy Scripture, it will cover and swallow up everything, until the Lord himself, by the brightness of his coming, will make an everlasting, terrible and yet joyful end to the wretchedness. But woe to us, if in the midst of the roaring storms and waves, we have not permitted God's voice of thunder to sound forth, "as a testimony" concerning God's enemies, and a call of salvation to all who will permit themselves to be saved! For if the salt have lost its savor, wherewith shall it be salted?

OBSERVATION VII.

The sixth and seventh chief requisites of a sermon, are that it be *well arranged* and *not too long*.

a) It is, indeed, true, as Spener somewhere writes, that those who care only for a correct form of the sermon are like persons who "exercise themselves only with the sewing of the shoe, and do not provide leather, and therefore must take paper." It is indeed true besides, that not the art, or the furniture of the preacher, but only the Word of God contained in his sermon has the power actually to build up the hearers upon Christ the rock of salvation. But as the entire doctrine revealed in God's Word for the salvation of men, and every particular part of the same, every topic and article of faith, form a whole that is arranged and connected with a magnificence that is wonderful, it is becoming that the preacher of God's Word should not divide the same in the way in which he would split dry wood, but that, so far as by God's grace he has the ability, he should present it in its wonderful order and living connection. If he do not this, his sermon is nothing but an unarranged, unconnected col-

lection and patch-work of divine truths; and while the precious Holy Ghost may apply this or that truth to the heart of one or another hearer, and thereby it may bring forth fruit, yet, so far as the preacher himself is concerned he has presented an obstacle before his hearers by which the sermon is hindered in attaining its saving result within them. While a lucid order requires a clear understanding of divine truth, arouses the attention, and assists the hearer in retaining that which has been presented to him, want of order in a sermon in like manner produces necessary error in the hearer, causes inattention, distraction of mind, and even vexation, and prevents the hearers from ever recalling that which has been heard. A sermon should not be a medley of divine thoughts, but just as it has a fixed end in view, whether above all to give correct instruction, or to awaken from the sleep of sin, or to impart consolation, peace and joy, it should discuss some chief truth in particular, to which everything that the sermon contains should refer, and to the description and inculcating of which everything should be subservient. But without a good natural arrangement of the entire material, as a whole as well as in its parts, this is impossible. It is, therefore, a matter of experience that sermons which contain a variety of subjects, and this poorly arranged, even though they comprise much that is excellent, make as a rule a much weaker impression than sermons that are without the same fulness, but which are well-arranged, and possess great *unity*. In short, God is a God of order who himself not only does everything in wise order, but also has so fashioned man's spirit that it has the desire which must be satisfied to know everything, according to a definite order, and, therefore, also to be taught in this manner.

b.) As to what pertains to the necessary *brevity* of the sermon, the following passages from Luther's Table-Talk may here find a place: "Some preachers torment their hearers with sermons entirely too long, so that hearing instead of being delightful, becomes tedious and wearisome. Although Doctor Pomeranus, always points to the passage, 'He that is of God, heareth God's words' (John 8 : 47), and regards it

an excuse for his long sermons, yet in all things moderation is good. It is the duty, or rather the characteristic of a good speaker, that he stops when persons desire the most to hear him, and imagine that he has just begun; on the other hand, it is a bad sign when he is listened to with weariness and unwillingness, and there is a great desire that he should cease and come to a conclusion. Therefore, where it is said of a preacher: 'I would like to have heard him still longer,' it is well; but when it is said: 'He was spinning it out, and could never stop', it is a bad sign."*

OBSERVATION VIII.

There is yet one point with respect to preaching, that we dare not omit. There are many sermons, of which it cannot be said that they either contain false doctrine, or fail in any of the chief requisites of a sermon which we have enumerated, or that they lack a single one of the most important characteristics of a sermon. *But they do not touch the heart and conscience of the hearers.* They are, indeed, logical, but they have not been prepared and arranged in accordance with the principles of Biblical Psychology. Their arrows either fly over the heads of their hearers, or if they reach the hearers, they still do not hold them fast, but let them escape again, like fish caught in a net which is open at several places. They deeply affect, or awaken pleasure and agreeable feelings, or they excite beneficial questioning, or fill with astonishment, but they do not bring the hearers to a fixed decision. Yet how a sermon is to have such a result, nothing but heavenly wisdom can teach. This is beyond the sphere of Homiletics, and can be learned only by a *living* experience in the Christian religion, and is to be obtained at all times by *prayer*. Hence Melanchthon, in his great humility said: "Preaching is no art, otherwise I too could have learned it." He who is not a Christian living in daily communion with God; he who has not himself experienced, and does not daily experience the malice, and serpent coils, and fathomless ruin of

* Erlangen Edition, LIX : 222, 242.

the human heart directed against him, as well as the work of the Holy Ghost in his own soul; or who does not pray, when he comes to his text that, by comparing the contents of the same with the condition of his hearers, he may select the proper subject; he who does not pray when he proceeds to the development of the subject; he who does not pray, when he ascends the pulpit: in short he, who does not every time beseech God for a good sermon, and from whom, therefore, the sermon does not come anointed with the spirit of prayer, cannot present a sermon such as is needed. It may be that after a sermon that has been prepared and delivered in this manner, no one will exclaim: That was an excellent sermon. On the contrary, hearts that are not hardened will leave the house of God in silence, will prefer to speak of it to no man, but will feel themselves constrained so much the more to speak with God concerning it. This effect so far from being without power, is the very best that it could have. Great tributes of praise are very frequently a suspicious sign. They end too often only in—— *nothing.*

ARTICLE III.

OUR FUTURE LIFE.

By Rev. P. Felts, Johnstown, N. Y.

The beloved disciple in speaking of the future life of believers says: "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 1 John 3 : 2.

Man has an irrepressible desire of peering into the inscrutable future. Were it possible, the dark veil that conceals from mental vision our life-landscape would be lifted, that we might always know, while yet at a distance, what scences in life's journey we were approaching. But as things now are, we are unable to make discoveries in advance of our footsteps. Neither the shady dell nor sunlit hilltop can be seen from afar. Not until entering the shadows of the one, or

bathing in the sunshine of the other, do we comprehend whither the unseen hand leads. All beyond the present is darkness, unless He with whom present, past, and future are the same, commands, "Let there be light." "No man in heaven, nor in earth, nor under the earth was able to open" the seven-sealed book, which St. John "saw in the right-hand of Him that sat upon the throne." It remained for "the Lion of the tribe of Judah" to break its seals and permit the weeping exile to read its contents.

Our ignorance of "what shall be on the morrow," both as to transpiring events and personal experience, is as palpable as our own existence. Even the lives of those who have preceded us are no prophecies of what ours shall be, as "no two lives are marked by the same vicissitudes, or checkered by the same light and shades, or joy and sorrow." All knowledge, therefore, of things lying in the distant future, whether they respect ourselves or others, must come from Him with whom "one day is as a thousand years and a thousand years as one day." Hence in considering the subject of a future life, we are sensible of our entire dependence, for any certain knowledge concerning it, upon Divine Revelation. We will, therefore, follow the teachings of God, instead of pursuing the speculations of the philosopher.

From the depths of anxious souls, down through the ages, there has been a ceaseless echo of the query; "If a man die shall he live again?" Job. 14 : 14. This is the problem that Socrates and Plato spent a life-time in vain attempts to solve. It is also a question that lies very near the human heart. Are the "few fleeting years that pass between the first wail of infancy and the last agony of worn-out expiring nature," the whole of the life of man? Do we lay in the open grave the object around which the silken chords of affection are entwined, when we commit dust to dust, earth to earth, ashes to ashes?"

The views entertained by us upon this subject will have a powerful influence in moulding our character and promoting our happiness or unrest. Convince me that the grave is the Ultima Thule of human life, and what incentive have I to

virtue "the strength and beauty of the soul;" what balm for my sore and bleeding heart, pierced with the arrows of affliction; what hope when dying? Terrible is the thought of annihilation—that those snatched from our hearts and embrace by death's ruthless hand have no longer a conscious being; that if they exist at all, it is only, like the great Buddha, in their works, or enshrined in our memories. From such a doctrine the soul shrinks appalled. Life is sweet. We love it. All important is it then for us to possess a sure hope and an abiding faith in our immortality. For unless we have such a hope and faith, there can be no true repose for the soul, any more than there can be rest to the pendulum of a running clock; as there will be a constant vacillation between hope and fear, faith and unbelief. An uncertain hope is little better than no hope, and an unabiding faith than no faith.

Am I immortal or am I not? Will I yet live when worms have destroyed this flesh? Conscious and unconscious nature both suggest perhaps I will. "The loves, hopes, desires and aspirations of the one, and rocks, groves, streams, and harmonies of the other" lift up their voices to confirm my hope and intensify my faith in an eternal existence. But they do not satisfy my soul-yearnings for proof positive, and this is what I must have to calm my fears and give rest to my inquiring mind. And this is just what I obtain from Revelation, and nowhere else. Immortality glows from the sacred page with all the splendor of the unclouded sun. What Nature and Reason proclaim a probability, Revelation declares to be a certainty. This accounts for the marked contrast in the death-scenes of Socrates, the prince of Grecian philosophers, and Paul, the chiefest of Christian apostles. The former rested his hope and faith on what he had heard and seen while walking the long aisles of Nature, or standing amid her dim galleries, watching her shadows or listening to her whispers and echoes; the faith and hope of the latter were built upon the revealed truth of God. The philosopher was uncertain whether death was "a profound sleep without dreams," or "a migration to another place;" the apostle had a full assurance that it was a departure for

"a better country, that is a heavenly," where he should "ever be with the Lord." Socrates died uttering the language of doubt: "If the things that are told us are true;" Paul died with the exultant words coming up from his rapturous soul and leaping from his glowing lips: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4 : 6—8.

Death and the grave assumed different phases after the coming of Jesus Christ into our world, as He "abolished death, and brought life and immortality to light through the gospel," 2 Tim. 1 : 10. Death, long regarded as the "king of terrors," was now deemed "a friend in disguise," and the grave which had been looked upon as an eternal prison-house, now appeared as a robing-chamber, in which are put on the robes of a blessed immortality.

But the question may suggest itself to the minds of some, did mankind possess no certain knowledge of their immortality, previous to the introduction of Christianity? Were Abraham, and Moses, and David perplexed with the same doubts and fears that so greatly disturbed Socrates and Plato and Aristotle? Do the Hebrew Scriptures shed no light upon this mysterious subject, or is the light it sheds so feeble that mankind cannot see thereby to walk in the pathway of truth? Were we to believe some critics, the Old Testament teaches that man is nothing more than organized dirt—that he dies as the beast dieth, his spirit going "downward to the earth," instead of, as Koheleth says, returning "to God who gave it." Because man's immortality is not dogmatically asserted in the Bible, as you find it in works on doctrinal theology, because it is taught rather by inference than positive asseveration, they gainsay that it anywhere teaches such a doctrine. They profess to find in it nothing better than a bald materialism. Very pertinently does a certain

author remark of such perverters of the truth: "Poor, feeble-minded, blind literalists! Would they have the inspired writers of the old Testament imitate children who, when drawing pictures on their slates, write under them, "This is a house," This is a horse?" Must God be under the necessity of saying again and again, "This being is immortal?" Did He not say, "Let us make man in our own image?" But can a mortal mass of matter, however curiously wrought, be in the image of the Eternal Spirit?"

As indicated in the above quotation, at the very beginning —in the first chapter of the Old Testament history, there is a recognition of man's immortality. Moses, writing with a pen of inspiration, in the narrative of his creation, tells us plainly that he is possessed of two elements, an earthly and a divine. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,"—נִשְׁמַת חַיִּים, the breath of lives—"and man became a living soul," Gen. 2 : 7. By the use of the plural word "lives," some have supposed, says Bush, that there is an intimation, "that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity." But whatever may have been the design of the Spirit in influencing Moses to employ such language, one thing is certain, that it is nowhere used concerning those creatures that merely exist or vegetate. Of the animal creation it is simply said ; "God made the beasts of the earth after his kind, and cattle after their kind, and every thing that creepeth on the earth after his kind," Gen. 1 : 25. A being possessed of the Divine image, participating in the life that comes from God, must be removed from the sphere of the perishable.

In the death-records of the patriarchs there is a recognition of this same great truth, that man is more than dust, that in him is the germ of immortality. Take a single example—that of Abraham. "Then Abraham gave up the ghost, and died in a good old age, an old man and full of

years, and was gathered to his people," אֶל־עַמָּיו to his peoples," *i. e.* his fathers. "And his sons Isaac and Ishmael buried him in the cave of Machpelah." Here are three distinct things referred to—his death, his gathering to his fathers, and his burial. His gathering to his fathers and burial can no more mean the same thing than his death and burial. He was buried where he died in Canaan, his ancestors in the land from whence he came, Ur of the Chaldees. Death's polished shaft that pierced the body and thus brought the earthly element to the ground from whence it was taken, did not, could not reach the soul, the divine element, but this swept through the gate to שְׁאוֹל, "the place of departed spirits," whither his fathers had gone.

Although the authors of the Old Testament do not dwell with minute detail upon the subject of a future life, yet upon almost every page of their writings the doctrine is taught by implication. Upon what other principle than that of man's immortality can we account for God's peculiar dealings with him in the early ages of the world? Is it probable that Jehovah would have manifested Himself to brutes? that He would have selected "a mere animal, Abraham, to be the head of a chosen herd of animals?" that he would have come down in awful majesty on Sinai, girding it with fire and rocking it with thunders, to enter into covenant with beasts that perish? Who, with a thoughtful and unprejudiced mind, can read either the history or the prophecies, the poetry or the prose of the Scriptures, without being impressed with the idea that they who wrote them were fully persuaded that there is a life to come? It requires no stretch of the imagination, only an exercise of judgment, to discern that the promises of God to the patriarchs had not their complete fulfillment in earthly good. They "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. 11 : 13. What inconsistency, yea more, what utter folly, what madness, was exhibited in the preferment of

Moses, choosing rather to suffer affliction with an enslaved people, than sit king upon the throne of Egypt, if in this life only he had hope! How meaningless many of the sublime passages of David and the prophets if from them be separated the idea of an eternal existence! Equally absurd would it be to affirm that the Bible teaches Atheism as to affirm that it teaches materialism. Even amid the twilight of Revelation the truth that man lives, although "the earthly house of this tabernacle" be dissolved, was apprehended with that precision that death was met without fear. Centuries before the coming of Christ, way back in what are called the dark ages, it was read in the annals of the sacred historian, and in the breathing thoughts of prophet bards and poet kings.

It must, however, be acknowledged that a superior illumination was shed upon this great truth by the gospel. Twilight may sufficiently reveal an object that it may be known to be a real substance, but the sunlight is required to bring out with distinctness its form and features. With the coming of Christ—"the Light of the world," the twilight disappeared, divine beams flooded the earth, and consequently spiritual truths, already known yet somewhat veiled in obscurity, were clearly revealed. By the example and teachings of Christ and His apostles a greater light was shed upon "life and immortality," the minds of the people were disabused of that materialism with which they had become filled through the influence of carnally minded teachers, and in this sense may it be said they were "brought to light through the gospel."

Christ continuously worked for results reaching down through an endless eternity. The seed he sowed in human hearts was of that nature that it could not bring forth a harvest to perfection in this short life of man. He performed His "mighty works" upon the bodies of men, that thereby might be opened avenues through which he could get into their hearts, and purify them, and prepare them for a blessed immortality. In the language of the author of "The Christ of History;" "Beside the graves of men, and at their festive boards, on all occasions, Christ proclaimed the soul! it is

real! it is great! it is accountable! it is immortal! The body shall die. The earth and the heavens shall pass away: but the soul endures forever in life or in perdition." He, therefore, intensified the faith of those who already believed in immortality; and thus restored the hand-writing on the nature of man, clearing away the dust that had for centuries been collecting upon it, that those who disbelieved it now saw the error of their unbelief. By Him the problem of a future life was demonstrated with mathematical exactness. Would you see such a demonstration of the problem? Go with Him into the chamber of death where "like a form of matchless sculpture," lay the lifeless body of the daughter of Jairus the Ruler," and as He raises "her hand from off her bosom and spreads out the snowy fingers in His palm," hear Him utter the simple sentence "Talitha Cumi," and behold, the little maiden hears and comes back at the call, showing that she still lives. Go with Him into the mountain to pray, and while He prays see Him suddenly enveloped in all the splendor of His primal existence, and there "in glory," fresh from their celestial thrones, come Moses the meek child of God, and Elias the prophet of Jehovah, who long centuries ago disappeared from among men, and talk with Him, showing that they also yet live. Go sit with His sorrowing disciples in that upper chamber in which He ate with them the last Pascal Supper, and listen to His words of cheer—words that must have appeared to them like a burst of sunshine through a dark cloud: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also," John 14: 2, 3. Go stand near His Cross, and amid the solemnities of that awful tragedy, see Him give a living confirmation of all He taught concerning "life and immortality" by taking with Him the penitent thief to paradise.

Christ was the model after which His disciples patterned their lives. The work He had begun they carried forward. The doctrines He taught they continued to teach. Therefore

through them was reflected upon the world the same light which He had shed upon it directly. By their self-denials, and zeal and patience amid labors more abundant and tribulations most grievous, was exhibited the Christ in them. Hence the light that had been shining with such splendor upon the world, in His life and labors, was not put out by His death, but glowed even with a greater brilliancy as reflected from the ever-increasing number of believers.

The teaching of the apostles concerning "life and immortality," harmonize therefore most perfectly with those of Christ Himself. All through their writings runs the idea that the soul exists after its separation from the body by death. St. Paul, in the midst of the many and sore tribulations that fell to his lot, with all cheerfulness exclaimed: "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. 4 : 17, 18. Knowing what death is, as far as can be known by observation, conscious of its deprivations, agonies and degradation, yet in its very face he asserts, "To die is gain," for death to him, keeping to his own figure, would be only leaving a tent of clay to become an inhabitant of "a building of God, a house not made with hands, eternal in the heavens." St. Peter, seeking to encourage "the elect strangers in the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia" to remain faithful to Christ amid their fiery trials, points them to the "inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for" them, when their trial day was over. And with what certainty does St. John speak of a future glory of the sonship of believers, which remains concealed and imperfect in this life: "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." And that we might, if possible, receive a still more convincing proof of a future and eternal existence, this same

apostle was favored with a vision of the spirit-land and commanded to write what he saw in a book. Before the throne of God and the Lamb were beheld arrayed in white robes, with crowns of gold upon their heads, and palms of victory in their hands, those who once were dwellers in this vale of tears, falling on their faces in worship; "Saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God forever and ever, Amen," Rev. 7 : 12. Not only were scenes of unspeakable beauty and splendor beheld, but music heard that kindled his seraphic spirit into ecstacy—the harpings of harpers, the singing of a song of sweetest melody, the chorus of which was "forever and ever." Hence to doubt the immortality of man, is to doubt the words of Christ, to doubt the inspiration of the Bible. For in the language of another: "On the pages of the inspired volume, immortality is traced by more than angel's pen; it is there in characters of living light; it is there in burning words of more than seraph's tongue; there is everlasting life."

Now, if we should live forever, live independent of these mortal bodies, the question, What shall we do, when we have laid aside these habiliments of flesh and put on the robes of immortality, is to us one of great moment. And not a few through an intense desire to obtain an answer to this question, have been tempted to tread on forbidden ground—to put forth efforts which God in His Word condemns.

It is with this query, as it is with the one, shall we be? A satisfactory answer to it can be obtained only through Divine Revelation. We should therefore study to know all that is revealed concerning it, but at the same time be careful to stop on the boundary line of the inscrutable.

In laying, as we do, so great stress upon the Scriptures in the consideration of this subject, let it not be understood that we discard reason altogether in matters of religion. The Bible demands no blind assent to its teachings. It invites investigation. Sound reason, and true philosophy, and the analogies of nature all aid us in rightly interpreting the inspired Word. The God who wrote the Bible, made the hu-

man mind, made the world. Reason has done, and will yet do noble service for "the truth as it is in Jesus." But all must confess that with regard to the questions: Shall we be, when these mortal bodies lie mouldering in their graves? and "What shall we be, when we stand upon the shores of a blessed immortality? reason, philosophy, analogy can only bring us to the point of probability. Revelation must answer these questions, or they remain unsolved problems despite all human efforts. The Bible is not merely a lamp that sends its light beyond the grave, but the lamp—the only lamp. Extinguish this light, and so feeble would be that of reason, that we would be in "a horror of great darkness," the entire future would be a starless night death and the grave would be enshrouded in impenetrable gloom.

That connected with our future life are things unrevealed, for a knowledge of which, there is sometimes a soul-yearning is an undeniable fact. Even believers whose faith is so strong that they rest with serene confidence on Divine Revelation, who never have any doubts or fears with regard to their immortal being, may at times wish to know more of the life to come than God has made known, although their better judgments assure them that such things are of no practical importance. Enough has been revealed with regard to our future life to furnish the soul while here in the body with one continual banquet of thought—to incite us to the most earnest efforts for those spiritual attainments that will entitle us to high seats in the galleries of eternity.

Yet as intimated above, there are those who would be wise above what is written, or who would apprehend with the bodily senses, things which must be received as objects of faith. Spinoza would not believe in the resurrection of Lazarus unless he could see the miracle repeated, so they must see with the natural eye or hear with the natural ear in order to believe.

"We are tired of living on faith," was the remark of one of these cavilers, "we want bread." Impelled by a morbid curiosity of communing with the spirit of a member of his family who had suddenly and mysteriously departed this life,

like Saul the wicked king of Israel, he sought out and consulted one who professed ability to put him into communication with disembodied spirits. Half convinced before coming into the presence of the so-called medium, he was wholly convinced when he retired. He came, he heard, he believed. And what he heard he called "bread." From that moment Revelation was discarded. There was no "bread" for him in "every word that proceedeth out of the mouth of God." No reliance to be placed upon the sayings of Him who is "the truth." The writings of prophets and apostles might be burned, with all the worthless fiction that is imposed upon a reading public, and the world would suffer no great loss. Angels might close the door in heaven, which now remains open to the eye of faith, through which on Patmos St. John saw that grand panorama of gorgeous images that passed before him there, as a more certain knowledge of the world of spirits had been obtained. Such, in substance, may be considered some of the conclusions to which his logic would lead. Does it not seem that a little reflection would have convinced him that he was rejecting "bread" for a "stone?" Is it not a fact that men will ofttimes believe a lie, when to believe the truth would be far easier? Are not things as incredible as the mythologies of antiquity frequently received, while those commending themselves to reason are rejected? How true the saying, "Men love darkness rather than light!"

In that passage quoted at the beginning of this paper, the apostle substantially informs us that there is a boundary line between what is unknown and what is known as to our future life. Upon this boundary mortals must stop, and wait, until God bids them pass over at death. As long as we remain in the flesh we can only know in part,

The apostle says: "It doth not yet appear,—οὔπω ἐφανερώθη, "is not yet made manifest, what we shall be." This, without doubt, is one of those things which must be experienced in order to a right understanding of it. Words are often inadequate to fully describe spiritual things. St. Paul could find no language, notwithstanding his philological attain-

ments, to convey an idea of the sights and sounds he saw and heard when he was caught up into the third heavens. Who can express with the lips all that is felt of the Spirit's operations upon the heart? Not until we enter the New Jerusalem, the great Capital of Jehovah's Empire, and behold with our own eyes its jasper walls, and pearly gates, and gold-paved streets, and "many mansions," will we comprehend its magnificence and splendor. No word-painting can convey a true idea to the mind of its unearthly glory, and even if it could, our limited understandings could not comprehend the expressions. And so is it with respect to what we shall be—it is indescribable.

The declaration of St. John, however, must be taken with some considerable limitation. It does not imply that we are entirely in the dark with respect to our future—that at death we embark on the ocean of eternity not knowing whither we are going, or in what society we shall spend the ages of a never-ending life. It is true that many regard death in this light, even in this enlightened age of the Christian era. They look upon the dying Christian with pity, as if it were all loss and no gain to die, as if he took a leap into the dark, as if when he closed his eyes on the blue sky, and sweet flowers, and rolling sea, and purple hills, he should never open them on like scenes of beauty again, as if when he left friends here, the chain of friendship was broken forever.

We are told that as Edward of Scotland sat one night with his lords around a sumptuous banquet table a sparrow flew into the hall, and after fluttering about in the light and splendor for a few moments disappeared in the darkness. "Behold that sparrow," said a venerable sage to the king, "the emblem of human life. We are born into the world, coming out of darkness we know not whence; we flutter about in the light for a little time, and then sink into the grave, disappearing into inscrutable gloom, as that sparrow passed away into the night to be seen no more." This would seem to be the view many entertain of death. But it is not true as respects the Christian. He passes not out of this world into inscrutable gloom. Even the grave in which his mortal remains are bur-

ied, is illumined with the lamp of Christ's love, shining thus brightly as to paint a rainbow on the dark clouds that overhang it. The dying believer does not set sail on an unexplored ocean, nor for an undiscovered and unknown country. Hence, when the signal comes, "Arise and depart," how joyfully does he lift the anchor and begin his voyage. Never did tourist leave his native shores for a distant land with a more certain knowledge of "whither bound," than he, who has washed his robes in the blood of Christ, leaves the shores of time. "To-day shalt thou be with me in paradise," said Jesus to the dying malefactor. "I have a desire to depart and be with Christ," said Paul as he came within sight and hearing of the ocean of eternity. "O, heavenly Father, although I must resign this body and be torn away from this life," were among the dying words of Luther, "I know that I shall be with Thee forever, and no one can tear me away from Thy hands." "I have walked with God while living," said Dr. Preston as he lay dying, "and now I go to rest with God." "The arms of my blessed Saviour are open to receive me," said the dying Janeway, "the angels stand ready to carry my soul into His bosom." Here were no doubts, all had a full assurance of where they were going—to "paradise," to be with Christ," to be with our "heavenly Father," to be in the arms of the "blessed Saviour." With such prospects in view, what believer, in this world of sin and sorrow, cannot say from his very heart with Job, "I would not live alway."

> "Who, who would live alway, away from his God;
> Away from yon heav'n, that blissful abode,
> Where the rivers of pleasure flow o'er the bright plains;
> And the noontide of glory eternally reigns."

The believer is not ignorant of what society he shall enjoy hereafter. He knows with whom he shall be — with an "innumerable company of angels," and "the general assembly and church of the first-born, which are written in heaven," and "the spirits of just men made perfect," and with "God the Judge of all," and "Jesus the Mediator of the new cove-

nant." Patriarchs and prophets and apostles and martyrs and saints of all ages, from pious Abel to the last child of Adam, whose robes shall be made clean and white in the Fountain opened for sin and uncleanness—all these will he meet and with them hold sweet fellowship.

But when we come to the question, What shall we be? our knowledge is more limited. Revelation plainly asserts that we shall have a body—a σῶμα πνευματικόν, as St. Paul calls it, but how ignorant are we of its appearance, its qualities, or the condition of its existence. What idea can we form of a body subject to no disease, accident, or death—that requires neither food, nor rest, nor sleep—that may be visible or invisible—that may soar as the angels through space from world to world. And yet it shall be a real body, not a shadow, but real as Christ's own body is real. Without this our happiness would not be perfect, as one great desire of the soul would not be satisfied. "We that are in this tabernacle," says the apostle, "do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," 2 Cor. 5 : 4. Therefore, according to this view of St. Paul, a disembodied state is not to be wished for. We all possess the same feeling. The hope of a resurrection is a glorious hope, for in the language of Olshausen, "Without corporeality there can be no everlasting happiness, or eternity for the creature." There evidently would not be that clinging to earth, which is now cognizable even among Christians who have made no inconsiderable progress in the divine life, could they like Elijah step into a chariot, and be driven to glory. The thought of giving the body in which we here enjoy life to death and the grave, to corruption and crawling worms, would lie on the heart with a crushing weight were it not for the blessed hope that it shall rise again. We shall in eternity be "clothed upon," although what shall be the external appearance, the form, the size of that bodily organization, we cannot now determine.

True, we shall have bodies like Christ's. "The Lord Jesus Christ," says St. Paul, "shall change our vile body that it

may be fashioned like unto His glorious body," Phil. 3 : 21. But of the precise nature of Christ's "glorious body"—τῷ σώματι τῆς δόξης αὐτοῦ—how utterly impossible for us to form any adequate conception. This we can only know when "we shall see Him as He is," and be like Him, for only like can understand like.

It seems, however, highly probable that our resurrected bodies shall in their general lineaments resemble our material bodies, from which they are to be constructed. Whenever angels have appeared to men they have come in the perfection of the human form, in which form Moses and Elias appeared on the Mount, while Jesus retained it as He was transfigured, and in the same form ascended to heaven.

In this world made beautiful by God its Creator, there is no conceivable form of beauty that surpasses that of the human frame. It is the master-piece of the material creation. And if the body, in its present form, composed of ingredients of grossness and decay is thus beautiful, what must be the beauty of the resurrected body, should it retain its present order of structure, when refined, purified from everything coarse and vile, and adorned with grace and grandeur which shall add attractions even to that world where Cherubim fly and Seraphim sing.

But it is unnecessary for us to speculate—bodies we shall have, and, whatever their form and features, they shall be perfect, in every particular, surpassing these material bodies as far as the butterfly, the most beautiful of insects, excels the loathsome caterpillar from whose tomb it emerged, or as far as the Medician Venus or Pythian Apollo excels the most dwarfed and revolted forms found in the huts of Hottentots and Esquimaux. Fashioned after Christ's "glorious body," not only will they be incorruptible and immortal, but also powerful, spiritual, beautiful, heavenly. With such an assurance, we can without fear or regret resign them to death and the grave, and sweetly rest in hope until His appearing.

The mind—the thinking, feeling, acting, energizing principle in man—may undergo changes equally great as those

of the body. The intellect will be glorified. New powers, new feelings, new emotions will be developed. Superior advantages for expanding the mind will be enjoyed. Wider and richer fields of knowledge will be traversed. Even in this short life, under unfavorable circumstances, impeded in its operations, enfeebled by sin, what wonderful conquests has the human mind made! How great its attainments! Beginning with the English alphabet, it has mastered the most abstruse languages, and with the simplest rules of Arithmetic it has reached the profundities of the calculus. To form some idea of its capability of expansion, contrast the savage with the philosopher; Isaac Newton, as he lay a babe in his mother's arms, with Isaac Newton the discoverer, as he climbs the starry galaxy, walks along the celestial coast, and unlocks the mighty secret of the universe.

The visitor to Howe's Cave has pointed out to him by the guide a huge stalagmite, thirty feet high, and about thirty wide by forty long. To me it was the greatest wonder in this wondrous cavern. There it stood a giant block, built by tiny drops of water, which as they trickled down from the high limestone roof above, carried with them an infinitesimal portion of the rock. Through what centuries, even before man walked the green earth, the work must have been going on. "Fifty-thousand years, at least that," said a celebrated geologist, "have been needed to bring this block to its present size." Only let the time be sufficiently long and great things will be accomplished by very small means. Our progress in intellectual attainments may be slow, but advancing steadily for fifty thousand years, what a great fund of knowledge we would have acquired! How lofty the summits upon which we would stand! But in eternity we will not be limited to any number of years. We will go on learning forever. Could knowledge there be obtained no more rapidly than here, yet how vast the stores when they would be receiving constant additions forever and ever. Unlimited progress is before the believer. Poets in their descriptions not unfrequently go beyond the realities of nature, but no imagination, even the most powerful, can come up to the realities of

heaven. Not the slightest conception of what shall be our intellectual growth in the world of spirits can be formed. "Now, I know in part, but then shall I know even as also I am known."

Equally incomprehensible to us now are the heights of dignity to which we shall there attain. Even in this life believers are highly exalted. Received into the family of God, not as servants, but as children, the thought was astounding to an inspired apostle. Is not this dignity enough? Here we stand on the shores of time, frail and fallible, and yet we hold filial alliance with him who inhabiteth eternity. He who made the round world is our Father. He who sits on the throne of the universe is our elder brother. Angels who cast their crowns at the feet of Deity are our attendants. No wonder as we look forward to the future world, we make earnest inquiry. If now so highly blessed, so greatly honored, what is the blessing in store, what the position of dignity and grandeur that awaits us then?

It is quite certain that we shall be nothing less in eternity than we are in time. "Beloved," says the apostle, "now are we the sons,"—τέκνα "children of God;" "and if children, then heirs; heirs of God, and joint heirs with Christ, because of the intimate relationship existing between believers and Christ who took upon Himself their natures, or in other words became a partaker of "flesh and blood," there is in heaven for them a higher position than there is for the angels. They shall sit with Christ on His throne as He now sits with the Father on His throne. In all that is great and glorious; in the vastness of His dominion, and in the wonders of His mediatorial power, they shall be joint heirs with Him. Who can grasp the grandeur of the thought! Who can comprehend what it is to be one with Christ and God! Must not our knowledge of such wonders be necessarily limited?

But such knowledge shall yet be obtained. The day is designated when it shall be imparted—the day when we are like Him. Imperfection can never understand perfection. We must therefore become perfect—like God to see God, to

know God. And such we shall be at His appearing. However great our happiness, however full our joy, however perfect our spirits, we will not attain our highest state of perfection until the morning of the resurrection. About us there will be an incompleteness until a re-union takes place between soul and body. Then will we be like Christ.

Well may the believer anxiously anticipate that day. Never will he behold another more glorious. It will be the day of his complete redemption—his coronation day. Well may he study the prophecies of God, and watch the signs of the times, to see whether it is not drawing nigh. But however, it may be, whether the day is near or remote, it will come. "The Lord is not slack concerning His promise." That same Jesus who was cradled in a manger; "who went about doing good;" who was rocked by the stormy billows of the sea; who wept with the mourner, who agonized in the garden and died on the cross, will come again in visible form to Earth. So said "Enoch, the Seventh from Adam:" "Behold, the Lord cometh with ten thousand of His saints," Jude 14. So said Christ Himself: "I will come again, and receive you to myself that where I am, there ye may be also," John 14 : 3. So said the angels: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," Acts 1 : 11. So said Paul: "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God," 1 Thes. 4 : 16. And so said John: "Behold He cometh, with clouds and every eye shall see Him, and they also which pierced Him," Rev. 1 : 7.

The Lord will not delay His coming. The time is fixed although not revealed. Mind and matter are so controlled as to carry forward the grand designs of the Almighty in preparing the world for this stupendous event. He who made the world governs it. Could we know as God knows, we would comprehend the truth, that "the earthquake shock, and volcanic flame, and watery deluge, and lightning bolt, and all the innumerable agencies of nature, whether fierce or

gentle," as well as the counsels of cabinets, the decrees of kings, the tramp of armies, the upbuilding and overturning of thrones of power, in some way or other subserve the purposes of Jehovah towards that time when Christ shall come to perfect His saints.

ARTICLE IV.

A QUESTION IN CHURCH POLITY.

"The clergy shall then hold a meeting consisting exclusively of Scripture elders, that is, preachers, for the purpose of attending to those duties which Christ and his apostles enjoined upon them alone, viz., Examination, Licensure, and Ordination of candidates for the ministry. This meeting is called the Ministerium or Presbytery; by which, in Scripture, is meant ministers alone."—*Formula of Government*, Chap. XVII., § 1.

This is the statement put forth in the Constitution for District Synods, prepared and published by order of the General Synod nearly fifty years ago. It has been printed in innumerable copies of the Hymn Book, and Book of Worship, reaffirmed and adopted in the Constitutions of many of the District Synods, and until recently acted upon by all the Synods of the General Synod. Ten years ago, there was not a Synod in the Lutheran Church that did not recognize this as an established part of Lutheran Church polity. The last General Synod, in revising the Constitution for District Synods, added a section to the article on the Ministerium, which, by making the Ministerium optional with Synods, seems to conflict with its previously published declarations of the teaching of the divine word, as well as with this old and well established feature of our ecclesiastical system.

If this declaration, thus made and published by the General Synod, fifty years ago, be true, then no ecclesiastical body can lawfully annul it. If Christ and His apostles have

enjoined certain duties on ministers alone, no men or body of men have a right to transfer these duties to others. Christ is the law-maker in His Church, and men can only interpret and announce that law. As, however, the Lutheran Church does not claim infallibility, if our fathers were in error, we have an undoubted right to repudiate their errors, and to correct their mistakes. Still, it would only be respectful to them and to their knowledge of the divine word to show their error; and as the Church has so long and so generally participated in the error—if it be one—it would be becoming, to have an acknowledgment of it in some formal and suitable way. For, however lightly some may regard such matters, all sober reflecting minds must feel it to be a serious thing, for a body of Christian people to publish to the Church and the world any thing as a truth of God's word, and afterwards to contradict or repudiate it. Such action must lessen confidence in the wisdom and judgment of Christian men, if it does not undermine confidence in the divine word. We should be very careful how we set aside what other and honored servants of God have published as an institute of Christ and His apostles.

It is not proposed, in this paper, to examine the Scriptural authority for the *Ministerium*, although willing and ready to discuss this point when necessary. According to well established principles in argument, the *onus probandi* rests upon those who assail a long and well established part of our Lutheran system. The design, at present, is to exhibit the views of some of our older and most distinguished Lutheran authorities on the subject. This is not an age distinguished for its reverence for the past, or for submission to the opinions of the fathers. There are those, who, without an hour's investigation, think they understand subjects better than others who have given them the study of a life time. It may be that some in this generation are much wiser than a long succession of learned and pious men, but still it may not be a blind or superstitious reverence for authority to inquire what the fathers believed and taught.

The Church is just now favored with an installment of the

older Lutheran Theology, by the publication of *Schmid's Dogmatik* in an English dress. Some expect great things for our Church from an infusion of this sound old Theology, and all should be glad to know what these representatives of our Lutheran faith do teach. It can hardly be amiss, especially at such a time, to furnish the readers of the REVIEW with the opinions of these same distinguished divines on the subjects of those duties assigned to the *Ministerium*—for most of them give no uncertain sound. This seems to be the more necessary as Schmid has failed to bring fully out their views on this particular point; and strangely enough, they have been cited, and extracts taken from their writings, confessedly at second hand, and paraded before the Church to prove the very opposite of what they have over and over again asserted and maintained. The only excuse which can be reasonably offered for such palpable misrepresentations and perversions of the actual teaching of these distinguished authorities is, that those who have done it, have been misled by relying on garbled extracts, and have not taken the pains to examine for themselves. Quotations have been used to prove something wholly different from what the writers intended, and, what is worse, so used as to contradict their definitely and clearly expressed views and judgment. That the case is not thus stated too strongly the facts will abundantly prove.

To avoid misapprehension and correct some very common errors on this subject, it will be necessary to remind our readers, that a great deal of what has been said and written in regard to it, does not really touch the specific point in debate. Luther and Lutheran authorities have been freely quoted to prove the universal priesthood of believers, and the right and duty of the whole church to participate in calling ministers—points which no intelligent Lutheran of the General Synod calls in question. They can just as well, and even better, be quoted to prove the duty of the whole church to preach the Gospel, and to labor in every way to extend the Kingdom of Christ. But that all this is not designed to destroy the ministry, or even to encourage every Christian to

arrogate to himself the right to officiate as a minister of the Gospel is too plain to require proof. Luther, in his strong, blunt way declares; "*you lie when you say that I have made all laymen bishops, priest and ecclesiastics:*" and the Augsburg Confession says, Art. XIV: "Concerning Church orders they teach, that no person ought publicly to teach in the church, or to administer the Sacraments, without a regular call." It will, then, be admitted by all Lutherans, who regard order and authority in the Church, that there is such an office as the Christian Ministry, and that to it belong certain duties which do not belong officially to the membership of the Church; and all the ringing of changes on the universal priesthood of believers, and the right of every Christian man and woman to exercise the rights of a priest, amounts to just nothing, in this case, except to mislead those who do not understand the subject. And just so in regard to the right and duty of the whole Church to participate in calling ministers. This right and duty the Lutheran Church has always maintained, over against the Romish doctrine of the exclusive power of Bishops to make ministers and send them where they please, without the consent or voice of the Church. Most, if not all, of the authorities cited by those who oppose the *Ministerium*, are cited where they are discussing this general subject, the right of the whole Church, and not of any particular part, to determine who shall be their ministers; but they either very wisely, or very ignorantly, omit to adduce the very same authorities when they specifically treat of the examination, licensure and ordination of candidates for the ministry. Thus Gerhard, Quenstedt, Hollaz, and the whole host of Lutheran dogmaticians, have been cited to prove the very opposite of what they plainly and expressly teach, just as Luther has been cited to prove that there is no distinction in the church between ministers and laymen.

Let it be clearly and distinctly understood that this question is not as to whether laymen and the whole Church shall have a voice in deciding who shall be their ministers, or whether a hierarchical order shall make and appoint ministers for the churches regardless of their rights and wishes—

the question chiefly at issue between the Romish and Protestant church of the Reformation—but the question is, upon whom properly devolves the duty of examining candidates for the ministry, deciding upon their qualifications, and inducting them into the sacred office. It is to this point that the unprejudiced attention of our readers is invited.

The *Augsburg Confession*, and other Confessional Writings of the Lutheran Church, do not contain any very clear or positive statements on the subject. This particular point was not in dispute. It is not too much to say that, at that time, no one questioned the right and propriety of candidates for the ministry being examined by those already in the holy office. Some things may be found in these writings that can be construed to favor different views, but it is believed that a fair interpretation of these documents, in the light of history, will satisfy any candid and competent judge, that they are in entire harmony with the subsequent teaching of the early and most distinguished Lutheran divines. The Augsburg Confession may be quoted as saying; Art. XXVIII, (General Synod's Edition), "The bishop's (*i. e. minister's*) office, according to divine right, is therefore, to preach the Gospel, to remit sins, to judge of doctrine, etc." On the other hand the Smalcald Articles contain what has often been cited to prove that Luther and his colleagues held views utterly antagonistic to a *Ministerium*. We there read:

"For wherever the Church is, there indeed is the command to preach the Gospel. Therefore, the Churches undoubtedly retain the authority to call, elect, and ordain ministers. And this authority is a privilege which God has given especially to the Church, and it cannot be taken away from the Church, by any human power, as Paul testifies, Eph. 4 : 8, 11, 12, where he says: "When he ascended up on high, he led captivity captive, and gave gifts unto men." And among these gifts, which belong to the Church, he enumerates *pastors and teachers*, and adds that these were given *for the edifying of the body of Christ*. Wherefore, it follows that wherever there is a true Church, there is also the power to elect and ordain ministers. In case of necessity a mere layman may absolve another, and become his pastor; as St. Augustine relates that

two Christians were in a ship together, the one baptized the other, and afterwards was absolved by him.

To this point the declarations of Christ pertain, which show that the keys are given to the whole Church, and not merely to some particular persons; as the text says: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18 : 20.

Finally, this is also confirmed by the declaration of Peter, where he says: "Ye are a royal priesthood," 1 Pet. 2 : 9. These words relate specifically to the true Church, which, because it alone possesses a priesthood, must also have power to choose and ordain ministers."

What is here claimed for the Church no Lutheran denies, but to use it as some do, is one of those cases of misapprehension or perversion too common when a partizan object is in view. The Reformers were protesting against the right of the Pope and Bishops to deprive the churches of proper teachers or ministers, and arrogate to themselves the exclusive authority to make and appoint priests at their pleasure, without the consent of churches, and regardless of their welfare. It would be just as fair to argue from the words—"for wherever the Church is, there is the command to preach the Gospel"—that therefore ministers have no special calling or duty, but that the whole church must preach, as to argue that because wherever the church is, there is the right to call, ordain, etc., therefore it is not the duty of ministers to examine, license, and ordain to the ministry. What Luther here says may be done "*in case of necessity*," it would be a monstrous perversion to enact as the law of the Church in its normal condition: and Luther elsewhere reminds those who would thus pervert his teaching, that he has said such things only 'of extreme necessity.'

In Chemnitz, where much may be found on the general subject of the ministry, there is nothing deemed worthy of quoting on the particular point now under consideration. He, in common with the other early Lutheran divines argues at length to show the right of the whole church to participate in calling ministers, and only incidentally refers the decision of qualifications to the ministry, yet he says enough

to show his judgment in a case that then was not at all a matter of dispute. For the right of ministers to examine and decide upon the qualifications of those to be admitted to the office of the ministry, was conceded by the civil as well as the ecclesiastical authorities.

Among those who treat specifically of the point under discussion, and whose testimony will be introduced at this time, the first place belongs to

GERHARD.

Of Gerhard's learning, and candor, and judgment, it is unnecessary to speak. After Melanchthon and Chemnitz, he stands unrivalled among the dogmaticians of the Church. He has discussed the subject of the ministry very minutely and at great length. In common with other Lutheran authorities, he maintains the right and duty of the whole Church to participate in the calling of ministers, and points out what is the duty of each part of the Church in doing it. It is just here that Gerhard has been quoted to prove the very opposite of what he so decidedly maintains. Upon the right and duty of ministers, or the Ministerium, to examine and decide upon ministerial qualifications he is unmistakably clear. To leave no room for doubt, sufficient quotations will be given.

On the general practice in the Lutheran Church, running back to the very time of the Reformation, after stating that by the conditions of the religious peace entered into at Passau in 1552 and confirmed at Augsburg 1555, the electors, princes and states of the empire adhering to the Augsburg Confession secured for themselves episcopal or ministerial rights in their territories, he adds:

"Nevertheless they so regulated their exercise, that certain parts they did not themselves touch, but left to the ministers of the Church, as the preaching of the Word and the administration of the Sacraments, the power of the keys, the examination of those to be elected as ministers and their ordination, etc."*

* Tamen exercitium eorum ita temperant, ut quaedam capita ipsimet non adtingant, sed ecclesiae ministris relinquant, utpote praedi-

He further adds that the *election* and *call* of ministers were by the consent of the Church.

More specifically, and against the objection that the election of ministers by the people would produce confusion and disorder in the Church, he says:

"We neither introduce nor approve of irregularities in election, nor do we give to the people alone the power of electing, but we say that all things should be done decently and in order, and to each division [estate or order] of the Church we assign its own part: *to the ministry*, [or ministerium] *that it may examine into the doctrine and qualifications of the person to be elected; to the people, that being examined by the ministry*, they may hear him in a trial sermon and may either by their suffrage, proceed to elect, or on account of weighty and sufficient reasons may interpose." †

And to leave no room for doubt, he proceeds: "For although the people are not able to give so correct a judgment of the learning and qualifications of the persons to be elected as the presbytery [or ministerium], yet from catechization they can form some judgment concerning purity of doctrine, from the trial sermon, concerning the gifts, and from conversation or the report of others, of his life, and hence they should not be entirely excluded in the election of pastor."

Again: "A distinction must be made between the lawful exercise and the abuse, both of the episcopal [ministerial] right, and the right of patronage. The legitimate exercise does not conflict with the divinely prescribed order and mode of calling, because the presentation and nomination, which belong to the right of patronage, still leaves the people free,

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cationem verbi et Sacramentorum administrationem, potestatem clavium, examen eligendorum ministrorum, eorum ordinationem etc.—(*Gerhard*, vol. XII.; *Locus* XXIV., p. 116. Cotta's Ed.)

† Nos in electione confusiones nec adprobamus nec introducimus, nec soli populo eligendi partes damus, sed omnia κατὰ ταξιν καὶ ἐυχημόνως agenda esse dicimus, et cuique ecclesiae ordini suas partes adsignamus: ministerio, ut eligendae personae doctrinam et qualitates exploret; populo, ut examinatum a ministerio in concione δοκιμαστικῇ audiat, ac vel suo suffragio electionem promoveat, vel ob causas praegnantes et sufficientes inpediat.—Vol. XII.; *Locus* XXIV. p. 113.

whether they may choose to elect the individual presented and nominated, and to consent to his call. In like manner, the examination, ordination, investiture, confirmation, etc., which belong to the episcopal [ministerial] right, can and should be conducted with that regard for order that a pastor may not be obtruded upon an unwilling Church, but that its agreement, testimony, and suffrage may be added." *

More might be quoted from Gerhard, but these citations will suffice to show his views—and they do show, beyond all controversy, that he held to the right and duty of ministers, or the Ministerium, to examine and ordain men to the office of the ministry. He clearly distinguishes between what is the duty of the Church as a whole, and what is the duty of each particular part of the Church; and to quote what he says of the one, as if he had said it of the other, is simply to misunderstand or misrepresent his meaning. Language cannot make it plainer than he has made it, by reiterated statements in different connections, when treating the general subject of the ministry.

QUENSTEDT.

Perhaps next to Gerhard, Quenstedt is entitled to the highest rank among the great dogmaticians of the Lutheran Church in the seventeenth century. His great work, *Theologia Didactico-Polemica*, is habitually referred to on disputed points. His views harmonize with those already quoted from Gerhard. He vindicates the right of the whole Church, ministers and people, to participate in the calling of ministers, but sharply defines what is the proper province of each particular part of the Church. There can be no mistaking his meaning, when he says:

"Each part of the Church has its own duties in the calling of ministers: It is the part of ministers to examine the candidates for the ministry, to inquire into their learning and life, to ascertain and judge of the gifts necessary to the ministerial office, and to ordain them by the laying on of hands * *

* Pari ratione examen, ordinatio, investitura, confirmatio, etc., quae ad jus episcopale, etc.—Vol. XII.; *Locus* XXIV. p. 121.

of the people to call, and by their votes and testimony to approve and elect." *

These two most illustrious theologians of our Church in that period lay down with transparent clearness, what they understand to be the law as drawn from the divine Word in regard to the ministry of the Lutheran Church. And so well was that law considered as established, that subsequent writers satisfied themselves with reaffirming their positions.

BAIER.

Baier is not so full and distinct as Gerhard and Quenstedt. The nature and extent of his *Compendium Theologiae Positivae* did not require it. Yet he makes his position sufficiently clear. He says:

"For although the appointment of ministers belong *per se* and by its *very nature* to the *whole* Church; nevertheless as there are *different parts* of which the Church is composed, so as to the requisites for the appointment of ministers, there should be left to *each part* what belongs to it."†

He then assigns to ministers the duty "to examine into the learning and other gifts necessary to the person to be elected, and to pass judgment concerning them; then to ordain by solemn service the person designated or elected."

HOLLAZ.

In his *Examen*, Hollaz is tolerably full on the subject of the

* Quaelibet Ecclesiae pars in vocandis Ministris suas habet functiones; Sacerdotum est, Candidatos ministerii examinare, in eruditionem et vitam eorum inquirere, de donis ad Ministerium Ecclesiasticum necessariis, cognoscere et judicare, cum impositione manuum eos inauguarare: * * Populi est, vocare, suo suffragio et testimonio comprobare, eligere.—*Quenstedt*, vol IV. p. 402.

† Quamvis enim constitutio ministrorum *toti* ecclesiae *per se* et *natura sua* conveniat: tamen sicuti *partes*, equibus constat ecclesia, *diversae* sunt, ita, quoad requisita ad constitutionem ministerii, *cuique*, quod suum eta, relinqui debet.

Ordo ecclesiasticus . . (quem vulgo clerum vocant), . . explorare eruditionem ac caetera dona necessaria personae eligendae, deque illis ferre judicum: deinde personam designatam sive electam ritu solenni ordinare.—Part III., Cap XIV., pp. 627, 628.

ministry, and furnishes the only passage quoted by Schmid specifically on the subject in hand. He says:

"The right of calling ministers is in the power of the whole Church, and of all its parts and members." But, "a distinction must be made between the right and the exercise of the right. * * The calling of ministers, taken in a general and comprehensive sense (as embracing election, ordination, and calling strictly speaking) should be so conducted by the whole Church, and all three estates, that due order may be preserved, and confusion avoided. 'For God is not a God of confusion, but of order,' 1 Cor. 14 : 33. And so to the Presbytery belong examination, ordination and inauguration: * * to the people, their consent, vote, and approval."*

BUDDEUS.

Buddeus comes a little later than those included in the strictly dogmatic period of the Church, yet his great learning and ability are unquestioned. His statements on this subject and very clear and positive.

"To the teachers of the Church, or men of the sacred order, are assigned justly by a very manifest reason those things which pertain to the more accurate examination into the attainments and gifts. * * For to this they are believed to be fitted beyond others, as they greatly surpass others both in their learning and experience in spiritual things. And thus the case should be. Sometimes indeed it may happen, that those who are not in the sacred order, are, if not by their knowledge of divine things, yet certainly by their wisdom and ability of judging concerning the gifts and talents of others, greatly superior to their pastors. But since the presumption is in favor of the sacred order, the usage prevails,

* Jus vocandi est penes universam Ecclesiam, et omnes ejus ordines atque membra: . . Distinguendum inter jus vocandi ministros, et juris exercitium. . . Vocatio ministrorum generatim et complexé sumpta (prout complectitur electionem, ordinationem et vocationem speciatim dictam) a tota Ecclesia, et omnibus tribus statibus ita peragenda est, ut servetur debitus ordo, et vitetur confusio. Deus enim non est Deus confusionis, sed ordinis, Cor. 14 : 33. Competit itaque Presbyterio examen, ordinatio, et inauguratio: . . Populo consensus, suffragium, approbatio.—*Hollaz. Examen.*, Part IV., Cap. II., pp. 83, 84.

that the examination, as it is called, or investigation of attainments and gifts is committed to it."*

In furnishing these extracts, the aim has been to allow their authors to speak for themselves, and thus, in their own language, to present the views of some of our great theologians of the Lutheran Church on a point which has recently become a matter of dispute in the General Synod. No attempt will be made to analyze their statements or to strengthen their arguments. As Gerhard and Quenstedt and Baier and Hollaz, with others, have all been cited to prove views antagonistic to the Ministerium, we leave to intelligent and unprejudiced minds to judge with what fairness this can be done. It must be a desperate cause that resorts to such efforts, or that depends on such support. To any one who chooses to examine the works of the men, who have won the title of the Dogmaticians of the Lutheran Church, nothing can be clearer than that, with the greatest decision and unanimity, they teach that the examination and ordination of ministers should be by those already in the sacred office. What they say of the right of the whole Church to participate in the calling of ministers is in entire harmony with this; but what they say of the right and duty of ministers can never be reconciled with the denial of their right to examine and ordain to the ministry. They are consistent with themselves, but cannot consistently be cited to support

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* Doctoribus autem ecclesiae, seu sacri ordinis viris, ea, quae ad profectuum ac donorum explorationem adcurationem pertinent, recte praecipva quadam ratione tribuuntur. . . Ad hoc enim prae reliquis idonei esse creduntur, quippe qui et eruditione, et rerum spiritualium experientia, aliis multum praestent. Et ita quidem se res habere debebat. Contingit tamen quandoque, ut illi, qui in sacro ordine constituti non sunt, si non rerum divinarum cognitione, certe sapientia, et facultate, de aliorum donis et virtutibus judicandi, pastores suos multum superent. Sed cum praesumptio pro sacro ordine militet, usu receptum, ut examen, quod vocant, seu profectuum ac donorum exploratio, eidem committatur.—*Institutiones Theologiae Dogmaticae, Libri Quinti*, Cap. v., pp. 1248—1250.

a theory at variance with the whole history and practice of the Lutheran Church.

The venerable founders of our General Synod, as we are told, "adhering to the same principles" as their fathers, gave us a system of government substantially agreeing with that of "the Evangelical Lutheran Church founded immediately after the Reformation." For three hundred years—from the great Reformation in Germany to the founding of our General Synod in this country—it may be safely affirmed that the Church presents as her faith and practice the examination and ordination of ministers by ministers. The Synods of the General Synod for nearly fifty years maintained and practiced the same. The generation of men who founded the General Synod, and their immediate successors, the Schmuckers and Kurtzs and Lochmans, and others, have been consistent and steadfast adherents to this feature of our system, as Lutheran and Scriptural. Shall we, now, ignore or repudiate our past history? Shall the General Synod set up a style of Lutheranism which our fathers never knew, and which condemns their wisdom and piety? Shall we endanger our rich inheritance as Lutherans by abandoning the line of genuine historic Lutheranism? Shall we repeat the experiment, which has been tried in other directions, of tinkering and altering, until the Church questions her own identity, and others are at a loss what to think or believe concerning her? If some are too tenacious of practices because they are old, and cling with a blind devotion to the past, might it not be well for others, who are so anxious to make experiment of new methods, to heed a little the divine admonition: "STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN."

ARTICLE V.

NEWMAN ON JUSTIFICATION.

LECTURES ON THE DOCTRINE OF JUSTIFICATION. BY JOHN HENRY NEWMAN. SOMETIME FELLOW OF ORIEL COLLEGE. THIRD EDITION. RIVINGTONS: LONDON, OXFORD AND CAMBRIDGE. MDCCCLXXIV.

C. A. Stork, D. D., Baltimore, Md.,

It has often occurred to the writer to ask how it happens that a theologian so distinguished as he whose name is written above should be so little known, so seldom referred to. Surely, whether for intrinsic ability, or for interest arising from a striking individual history, there are few names in the Church of this century that can outrank that of John Henry Newman.

One reason for this comparative obscurity in the theological world may be that his writings, in the main, have not been in those lines which attract general notice. For a man may have great powers and exercise them greatly, and yet, if he write in a discursive manner, or suffer his strength to play about many subjects rather than fix itself upon one, he will, despite his greatness, be passed by unregarded. The world is intensely interested in every age on a few certain fixed points, and anxious to have light thrown on these, and he who can bring the desired light is conspicuous in the public eye, not he who shows the greatest power. It is an immensely practical world, and rewards him who can best speak the word it wants, not him who speaks the best word. Thus it is that De Quincey, though of incomparable power as a master of English prose, and a critic of the first order, is known only to the few, because he trifles gracefully with a score of subjects, none of them popular, while men of half his power and knowledge get a full audience by speaking to the point in hand.

But even this would hardly account for the neglect of an author who counts among his productions a work so pro-

longed and exhaustive as that which we have taken for the subject-matter of this paper. There are works upon the Doctrine of Justification of greater bulk, but few that contain more matter, and none, we may make bold to say, in which the theme is handled with more vigor or originality.

A few words as to the origin of the work and we proceed to consider its character and merits.

The Thirteen Lectures and Appendix of which it consists, were first published in 1838. They were written under the influence of that wave of doctrinal tendency which produced what is known as the Oxford or Tractarian party in the English Church, and which gave to the modern Church Keble, and Pusey and their fellows. It was intended, says the author in the advertisement to this, the third edition, to be one "of a series of works projected in illustration of what has often been considered to be the characteristic position of the Anglican Church, as lying in a supposed *Via Media*, admitting much and excluding much both of Roman and of Protestant teaching."

That this *Via Media*, which it was Dr. Newman's purpose to illustrate, lay very far over toward the Roman side of the controversy will become apparent to any one who reads the third edition of our author's treatise and notes how few, how very few, changes he as Romish priest has found occasion to make in that which he wrote thirty-seven years ago as an Anglican clergyman. This he substantially acknowledges himself: "Unless the Author held in substance in 1874 what he published in 1838, he would not at this time be reprinting what he wrote as an Anglican; certainly not with so little added by way of safe guard."

This, then, we may take to be a view of the doctrine of Justification as seen from the stand-point of Rome; or, perhaps, better still, as seen by one who is nearing Rome but yet at that distance which enables him to look down on her position, as well as that of her antagonist, and discern with friendly criticism what in her ground is weak and therefore to be amended.

To some the time and thought given to the careful consid-

eration of a work of this character may seem so much strength wasted. For three reasons it seems to the present writer quite otherwise.

First, because if Burke is right in his aphorism that "*Our antagonist is our helper*," then it is a positive service to learn what one of the most powerful and sincere of those who have attacked the Protestant position respecting this doctrine can say against it.

And, again, because it is no small intellectual pleasure, as well as a profitable study, to witness the dialectical skill of a master of theological controversy, probably the most skillful that the Church of this century has produced. When most thoroughly dissenting from its conclusions, the present writer has been most charmed with the powerful reasoning, the original method, the felicitous skill with which the argument of this work is conducted. To be most charmed when one's cherished opinions are most powerfully attacked, surely this is the highest compliment one can pay his antagonist. And this testimony the stoutest defender of Luther cannot withhold from this work.

And, lastly, because here we have theology imbued with the loftiest, purest piety. Whatever Dr. Newman may or may not be, neither friend nor foe has ever held him in other esteem than as the most sincere and devout of Christian men. His is a piety that fuses the intellect; so that the reproach of theology, that it brings down the discussion of religion from heaven and makes it of the earth, earthy, can never attach to him. When most polemic, he is still the devout and humble believer. The head never paralyzes the heart. And the most thorough and subtle discussion of knotty questions does, with him, but bring fuel to the flame of devotion, food for solemn and heavenly meditations.

But without further preface, to address ourselves to the work itself:

The author sums up his position with reference to the doctrine discussed in the following terse passage:

"In asking, then, what is our righteousness, I do not mean what is its *original source*, for this is God's mercy; nor what

is its *meritorious cause*, for this is the life, and above all the death of Christ; nor what is the *instrument* of it, for this (I would maintain) is Holy Baptism; nor what is the *entrance* into it, for this is regeneration; nor what the *first privilege* of it, for this is pardon; nor what is the *ultimate fruit*, for this is everlasting life." (p. 132.)

Here, then, we find the point of our author's divergence from the Protestant doctrine; it is on the question, what is the *instrumental cause* in justification. What he means by the instrumental cause he defines farther, elsewhere:

"Justification, the work of God, is brought into effect through a succession of the following causes: the mercy of God the *efficient* cause, Christ offered on the Cross the *meritorious*, Baptism the *instrumental*, and the principle of renewal in righteousness thereby communicated the *formal; upon* which immediately follows justification." (p. 343).

This "principle of renewal" constituting the "*formal* cause," communicated in Baptism as an instrument, he still farther defines as the Presence of Christ in us.

"Christ then is our Righteousness by dwelling in us by the Spirit: He justifies us by entering into us. He continues to justify us by remaining in us. *This* is really and truly our justification, not faith; not holiness, not (much less) a mere imputation; but through God's mercy the very Presence of Christ."

Here, then, we have a sufficiently clear and full view of what in our author's judgment constitutes justification. That which constitutes a man righteous in God's sight, that which makes a justified person to differ from one not justified, the distinctive state of the soul to which the designation righteous belongs and which is the criterion within us, which God sees there, and is the seal and signature of His elect, which He accepts now, which He will acknowledge at the last day, what is it? The Protestant says, it is faith; our author says, no, it is Christ our Righteousness. This last is not a new answer: indeed, he would be the last to claim that he had introduced here anything novel, holding, as those of his School do, that nov-

elty is one mark of departure from the rule of Catholic antiquity, which also is the rule of faith in the interpretation of Scripture. In many respects this view is like that of A. Osiander; whom, indeed, our author cites as on his side, as one who maintains "that the formal cause of our justification is something in us, and therefore that it is the essential righteousness of Christ as God dwelling in us." (p. 388.)

It is not our purpose, in this paper, to enter the old lists, and fight over again the battles of the Reformed Theology with Rome. That ground has been sufficiently traversed. Furthermore, our author himself disclaims the bald view of Justification by obedience, as cold and open to the charge "that it views the influence of grace, not as the operation of a living God, but as a something to bargain about, and buy, and traffic with, as if religion were not an approach to things above us, but a commerce with our equals concerning things we can master." It is true, he attacks the Protestant positions with even more evident repugnance to them than he shows to the error of Rome. Luther's doctrinal teaching on this point he declares to be erroneous and even unintelligible. This he argues at length and with great subtlety, but we leave this part of the subject. We prefer to point out those features in his work in which we agree to some extent with his conclusions, or in which at least we find his strictures profitable for the correction of the errors of Protestantism, or rather the narrow forms that Protestantism has taken on in these latter days.

The first point to which we would call attention is our author's declaration that the difference between Romish and Protestant divines on justification is only verbal; a difference that has, indeed, issued in very important practical results, but that in itself is not radical, fundamental. This he repeats again and again, thus:

"The drift of these lectures is to show that there is little difference but what is verbal in the various views on justification, found whether among Catholic or Protestant divines; by Protestant being meant Lutheran, Calvinistic, and thirdly

that dry anti-evangelical doctrine, which was dominant in the Church of England during the last century. (p. ix).

Again:

"The cardinal question to be considered by Catholics and Protestants in their controversy about justification is, What is its *formal cause?* when this is properly examined, it will be found that there is little or no difference of views between the disputants, except when the Protestant party adheres to the paradox of Luther: '*Sola fides, non fides formata charitate justificat*,' and refuses to assign a formal cause." (p. 343).

And once more:

"The modern controversy on the subject of justification is not a vital one, inasmuch as all parties are agreed that Christ is the sole justifier, and that He makes those holy whom He justifies." (p. 400.)

Is this, then, true? Is there no difference between saying, 'I am justified by the presence and indwelling 'of Christ as the formal cause of my justification,' and saying, 'I am justified by Faith apprehending Christ's righteousness and surrendering the soul to God?' Is it all one to say with the Romanist 'I am accepted because I *am* righteous', and to say with the Protestant, 'I am accepted because I am *accounted* righteous?' Put in this way, neither Romanist nor Protestant would admit that the difference was merely verbal. There is an actual difference between the two doctrines; and that difference appears in the results the two views produce in the lives of those who are respectively moulded by them. To teach men that their righteousness has any part in obtaining acceptance for them with God has resulted, as a rule, in leading them to trust in themselves for salvation. It has increased vain-confidence in the careless, and caused perplexity and anguish in those who are careful and conscientious. These are mere truisms in the mouth of a Protestant. But they are not only the conclusions at which Protestants have arrived. Our author bears testimony to this himself:

"When you teach as follows, that Christ's Atoning Death, eighteen hundred years since, and our own personal Baptism in our infancy, so changed our state in God's sight once for

all, that henceforth salvation depends on ourselves, on our doing our part in the Covenant, true as all this is to the letter, yet if nothing more is added, we shall seem, in spite of whatever we say concerning the Atonement and the influences of the Holy Ghost if duly sought, to be resting a man's salvation on himself, and to be making him the centre of the whole religious system. I would not say that this doctrine will so affect men of high religious attainments; but that viewed as the multitude will view it, it does not come up to the idea of the Gospel Creed as contained in Scripture, does not fix our thoughts on Christ in that full and direct way of which Scripture sets the pattern. This seems to be the real meaning of the popular saying that 'Christ ought to be preached.'" (pp. 185, 186).

Singularly to the point, too, is the reluctant, and therefore more weighty, testimony of that Romanist among Romanists, Bellarmin, as quoted by our author:

"'Propter incertudinem propriae justitiae et periculum inanis gloriae, tutissimum est fiduciam totam, in sola Dei misericordia et benignitate reponere.' And then he explains this by saying that he means, not that we should not pursue good works with all our might, not that they are not a true ground of confidence, are not real righteousness, or are unable to sustain God's judgment, but that it is *safer* in a manner to *forget* what we have done, and to look solely at God's mercy, because no one can know, except by revelation, whether or not he has done any good works, or whether he shall persevere, and because the contemplation of his good works, even if he could know of them, is dangerous, as being elating." (p. 356).

Here is the practical effect of the doctrine that we are justified by our inward righteousness and good works, even in part, put into a nut-shell. To count them in as part of our acceptability with God, tends both to unduly discourage and to falsely elate.

But there is a sense in which the Romish and Protestant doctrines do approach each other. It is on the theoretical, the theological side. We are justified, says Rome, by faith *and* by works. Nay, says the Protestant, but by faith alone. What, will faith that brings forth no righteousness make you to be accepted? Nay, answers the Protestant, it must be a faith that is living, and that infallibly produces good works.

What, then, the question suggests itself, is this living principle in faith which makes it a true, justifying faith, and the absence of which makes it ineffective? What, in other words, differentiates a true from a false faith? Is it not this efficacy to produce in the soul a righteous state, a true fear and love of God; and is not this, then an essential of justifying faith that it have, at least, the seed of holiness in itself? And what is this but to declare, by implication if no more, that an actual holiness is part of that faith which it is maintained formally and instrumentally justifies? Thus, the antagonist of the Protestant doctrine. And, under the pressure of this line of reasoning, the Reformers found themselves often hard put to, to make it appear that they really did differ from the Romish divines. Melanchthon went so far as to write, "Concedo in fiducia inesse dilectionem, et hanc virtutem et plerasque alias adesse opertere; sed cum dicimus, Fiducia sumus justi, non intelligatur nos propter virtutis istius dignitatem, sed per misericordiam recipi propter Mediatorem quem tamen opertet fide apprehendi. Ergo hoc dicimus *correlative*." And thereupon arises the question, what is the real difference between saying with him that faith is not justifying unless love or holiness be *with* it; or with Bellarmin, that it is not so, unless love be *in* it. Here are fine shades. For an exhaustive treatment of this point let the reader consult our author. But, surely, there is no escaping the conclusion that in the last analysis of the doctrines, both Romish and Protestant, they approach so near together that in substance they do all but coincide. The saving clause of the Reformed position is expressed in that qualification of Melanchthon's, "cum dicimus Fiducia sumus justi," &c. And yet neither Melanchthon nor any one else has made it clear, how it is that faith is constituted justifying by the presence of a living principle producing righteousness, and yet that which constitutes it a living faith have no efficacy towards constituting the formal cause of justification. So fine become the lines of difference separating the opposite scientific theological statements. It is an approximation that must have struck every one, who has deeply pondered the question

for himself, and Dr. Newman's treatment is only noticeable for the exquisite skill with which he traces the gradually approaching steps of the reasoning.

We turn now to the general drift of our author's own exposition of the doctrine. After pointing out that the controversy mainly turns upon the question "whether Christians are or are not justified by observance of the Moral Law," he proceeds to show that Justification means in Scripture both *counting* us righteous, and *making* us righteous. Nothing can better introduce this section of his argument than the following luminous statement in his own words:

"That in our natural state, and by our own strength, we are not and cannot be justified by obedience, is admitted on all hands, agreeably to St. Paul's forcible statements; and to deny it is the heresy of Pelagius. But it is a distinct question altogether, whether *with* the presence of God the Holy Ghost we can obey unto justification; and, while the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the distinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot. Or, what comes to the same thing, one side says that the righteousness in which God accepts us is inherent, wrought in us by the grace flowing from Christ's Atonement; the other says it is external, reputed, nominal, being Christ's own sacred and most perfect obedience on earth, viewed by a merciful God as if it were ours."

From this general statement of the question, he goes on to make it appear that to Justify, in its primary sense, means to *declare* righteous. This he does so thoroughly and luminously that one wonders as he reads how it can be shown to mean anything else. The argument is convincing and in the conclusion rises to a pitch of power that deserves to be quoted at length. We do so for its lofty eloquence and profound spirit of devotion.

"It [Justification] is an act as signal, as great, as complete, as was the condemnation into which sin plunged us. Whether or not it involves renewal, it is evidently something of a more formal and august nature than renewal. Justification is a word of state and solemnity. Divine mercy might have re-

newed us and kept it secret; this would have been an infinite and most unmerited grace, but He has done more. He *justifies* us; He not only makes, He declares, acknowledges, accepts us as holy. He recognizes us as His own, and publicly repeals the sentence of wrath and the penal statutes which lie against us. He sanctifies us gradually; but justification is a perfect act, anticipating at once in the sight of God what sanctification does but tend towards. In it, the whole course of sanctification is summed, reckoned, or imputed to us in its very beginning. Before man has done anything as specimen, or paid anything as installment, except faith, nor even faith in the case of infants, he has the whole treasure of redemption put to his credit, as if he were and had done infinitely more than he ever can be or do. He is 'declared' after the pattern of his Saviour, to be the adopted 'Son of God with power by a' spiritual 'resurrection.' His tears are wiped away; his fears, misgivings, remorse, shame, are changed for 'righteousness, and peace, and joy in the Holy Ghost;' he is clad in white and has his crown given him. Thus justification is at first what renewal could but be at last; and therefore, is by no means a mere result or consequence of renewal, but a real, though not a separate act of God's mercy. It is a great and august deed in the sight of heaven and hell; it is not done in a corner, but by Him who would show the world 'what should be done unto those whom the King delighteth to honor.' It is a pronouncing righteous while it proceeds to make righteous. * * The declaration of our righteousness, while it contains pardon for the past, promises holiness for the future." (p. 74.)

Here, too, through the body of truth so grandly enounced, run veins of error so delicately modulated into falseness as to be almost indistinguishable from the texture in which they lie. Thus our author:

"The whole cause of sanctification is summed, reckoned, or imputed to us in its very beginning."

But it is not our sanctification yet to come that is imputed to us in justification, but Christ's perfect righteousness. Again:

"Before man has done anything as specimen, or paid anything as installment, except faith * * he has the whole treasures of redemption put to his credit."

Most true, the "treasures of redemption" are "put to his credit," but not because faith is reckoned as an installment of his debt of duty to God. And so throughout truth and error mingle.

But we read on; and presently we discover the turning point where our author and the Protestant reader part company.

"Our justification is not a mere declaration of a past fact, or a testimony to what is present, or an announcement of what is to come, * * but it is the *cause* of that being which before was *not*, and henceforth *is*." (p. 78.)

And what is this which "before was *not*, and henceforth *is*"? Our author does not leave us in doubt on this point.

"Justification is an announcement or fiat of Almighty God, which breaks upon the gloom of our natural state as the Creative Word upon Chaos; it *declares* the soul righteous, and in that declaration, on the one hand, conveys *pardon* for its past sins, and on the other *makes* it actually *righteous* * * that it involves an actual creation in righteousness has been argued from the analogy of Almighty God's doings in Scripture, in which we find His words were represented as effective." (pp. 83, 84).

And, finally, in the most explicit manner:

"Justification renews, therefore I say it may fitly be called renewal." (p. 86).

Here, then, we arrive at last, at the author's objective point: "Justification is renewal." And as we look back to that from which we set out, viz; that Justification is the 'glorious voice of the Lord' declaring us to be righteous;" and that "it must mean an imputation or declaration;" and that "if it be once granted to mean an imputation, it cannot mean anything else; since it cannot have two meanings at once" (p. 67);—we say, when we look back to this point of departure, we cannot but admire the skill by which we have been led step by step without perceptible jar or false turn, through the labyrinth of the author's wonderful dialectic to his conclusion that Justification *is* something else than "declaring us to be righteous," viz.: that it is renewal. We set out

from the postulate, "justification must mean an imputation," and "cannot mean anything else;" and we land in the conclusion that justification does, notwithstanding, mean something quite else, viz.: "an actual creation in righteousness." (p. 84). This is nothing short of logical legerdemain.

The nexus by which the two meanings are made to slide into each other, it will be seen, is simply this, that what God declares must actually be. If He declares us righteous, righteous we must be; and that not in any imputed sense in which a quality is reckoned to be where it actually is not; but righteous by the possession of an indwelling holiness. "God's word, I say, effects what it announces." (p. 81).

Now this is very skilful; but their lies against it just one objection, viz.: the fact that we are not holy in the sense in which in justification we are accounted such; that, confessedly, no man is thus holy. This objection our author sees and endeavors to meet in this wise:

"How," he asks, "can we, children of Adam, be said *really and truly* to be righteous, in a sense distinct from the *imputation* of righteousness? I observe, then, we become inwardly just or righteous in God's sight, upon our regeneration, in the same sense in which we are utterly reprobate and abominable by nature, * * justification, coming to us in the power and 'inspiration of the Spirit,' so far dries up the fountain of bitterness and impurity, that we are forthwith released from God's wrath and damnation, and are enabled in our better deeds to please Him. It places us above the line in the same sense in which we were before below it." (pp. 89, 90, 91).

Now in all this there is a measure of truth. It is true that the works of righteousness which are wrought by the justified are acceptable to God. The Spirit does make our works pleasing and acceptable to God. But we are not therfore justified; neither is our righteousness indwelling such as could be accepted as a perfect righteousness. It *is* accepted, but only as a first-fruits and pledge of what shall be as the earnest of the Spirit in us; not as meeting the command of Christ, "this do and ye shall live." This our author

himself confesses when he says, "not that there is not abundant evil still remaining in us," (p. 90), after justification. We are very far from being what God declares we must be, "holy even as He is holy." So that if our indwelling righteousness in and after justification is to be accounted as a perfect righteousness, and James declares none else can be accepted as meeting the demands of the holy law, then it must be by a fiction in which an imperfect obedience is, under the circumstances, counted as a perfect obedience. What difference then, in the terms of our author's argument, whether our simple trust or our imperfect obedience, as it confessedly is imperfect, be accounted to us for righteousness. In either case the argument that what God declares righteous must be actually and in itself righteous falls to the ground. And so vanishes the beautiful fabric of dialectic by which it is to be shown that to justify means only to *declare* righteous and then that it also must mean to *make* righteous.

But whilst dissenting from his conclusion one cannot but admire the masterly skill with which the argument is handled. One almost loses the sense of displeasure at the error in the charm of the consummate dialectic and rhetoric with which it is maintained. Were ever the abstractions of theology made so brilliant? There are passages in this connection that have all the effect of wit, while they are loaded with all the weight of abstract definition and distinction. Thus, for instance, in discussing the question, whether by justification we are made righteous or only accounted so, he pours forth the following strain:

"In vain does St. Paul declare again and again, that we *are* righteous; the Protestant Masters have ruled that we are not really so. They have argued that, *if* we were really made righteous, Christ would cease to be our righteousness, and *therefore* we certainly are not really made righteous; which is much the same as arguing, that Christ must cease to be our 'sanctification,' because we are made holy, or that we are not made holy because He is our 'sanctification;' in a word, that He in His infinite fulness cannot give without a loss, and we in our utter nothingness cannot be in the con-

tinual receipt of benefits without thereby ceasing to be dependent.

Again: When our Lord says to the Scribe who had rehearsed to Him the commandments, 'This do and thou shalt live,' it is replied that He spoke in a sort of irony.

Again: When he says, that unless our righteousness exceed that of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven; and pronounces them blessed 'who hunger and thirst after righteousness,' and 'who are persecuted for righteousness' sake,' and bids us 'seek the kingdom of God and His righteousness;' it is sometimes openly, often by implication, answered, that all this was spoken by our Lord before St. Paul wrote.

Again: When St. Paul, who is thus appealed to, says expressly, that 'the righteousness of the Law *is* fulfilled in us,' then Luther is summoned to lay it down as a first principle, that the doctrine of our justification without any inherent righteousness is the criterion of a standing or falling church.

Again: When St. Paul says, 'I can do all things through Christ which strengtheneth me,' this is supposed to mean all things except fulfilling the Law; and when He says, in another place, that 'love *is* the fulfilling of the Law, and that love is not only attainable, but a duty, we are arbitrarily answered by a distinction, that such love as suffices for the fulfilling of the Law is one thing, and such love as is enjoined as a Christian grace is another.

Again: When we urge what Hezekiah says, 'Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is *good in Thy sight;*' or Nehemiah, 'Remember me, O my God, concerning this, and *and wipe not out my good deeds* that I have done for the house of my God, and for the offices thereof,' all the answer we obtain is, that, whatever comes of Hezekiah and Nehemiah, it is evidently self-righteous and a denial of the merits of Christ, and shocking to the feelings of the serious mind, to say that we *can* do anything really good in God's sight, even with the grace of Christ, anything in consideration of which God will look mercifully upon us.

Again: St. Paul speaks of things 'just,' of 'virtue' and of 'praise,' of providing 'things honest *in the sight of the Lord*,' of being 'acceptable to *God;*' but in vain does he thus vary his expressions, as if by way of commenting on the word 'righteous, and imprinting upon our minds this one idea of inherent acceptableness:—no, this has become a forbidden

notion; it must not even enter the thoughts, though an Evangelist plead and a Prophet threaten ever so earnestly.

Again: 'Work' must have two senses; for though we are bid to work out our salvation, God working in us, this can not *really* mean 'Work out your salvation through God's working in you;' *else* justification would be, not of grace, nor of faith, but of works of the Law.

And 'reward,' too, it seems, has two senses; for the reward which Scripture bids us labor for, cannot, it is said, be a reward in the real and ordinary sense of the word; it is not really a reward, but is merely *called* such, by way of animating our exertion and consoling us in despondency.

Again: The 'righteousness,' which justifies, though spoken of as a quality of our souls in Scripture, cannot mean anything *in us*, because the Jews sought a justifying righteousness, *not* 'through Christ *but* by the' *external* 'works of the Law;' and therefore if we seek justifying righteousness solely from Christ, and not at all from works done in our own strength, in inward renovation, not external profession, we shall stumble and fall as did the Jews.

Again: It is argued that justifying righteousness cannot be of the Law, because if a man 'offend in one point, he is guilty of all" that is, since St. James says, that, when love is *away*, we offend the Law in many points, therefore when love is *present*, we cannot fulfill it consistently, however imperfectly, like Zacharias.

Lastly: 'Righteousness' is said to have two senses, because St. Paul declares, that *as* 'Christ was made sin for us who had known no sin,' *so* 'we are made the righteousness of God in Him;' for, it is argued, since when we *were* unrighteous, Christ was imputed to us for righteousness; therefore, now that Christ *has been* imputed to us for righteousness, we *shall* ever *be* unrighteous still.

Such is the nature of the arguments on which it is maintained that two perfectly separate senses must be given to the word 'righteousness;" that justification is one gift, sanctification another; that deliverance from guilt is one work of God, deliverance from sin another; that reward does not really mean reward, praise not really praise, availableness not really availableness, worth not really worth, acceptableness not really acceptableness; that none but St. Paul may allowably speak of 'working out our salvation;' none but St. Peter, of 'Baptism saving us;' none but St. John, of 'doers of righteousness being righteous;' that when St. Paul speaks of

'*all* faith,' he means all *but* true faith; and when St. James says, *not* by faith *only*, he means nothing *but* true faith; that it is not rash to argue, that justification cannot be by works, because it is by faith, though it *is* rash to conclude that Christ is not God, because He is man; and that, though it is a sin, as it surely is, to infer that Christ is not God, because Scripture calls the Father the *only* God, yet it is no sin to argue that works cannot justify, because Luther, not Scripture, says that faith only justifies." (pp. 110—117).

Surely, never was dialectic so sparkling, at once so weighty and so witty. To be handled by such an antagonist affords the exquisite satisfaction, one may suppose, to have been the culprit's who was so deftly decapitated, according to the Eastern Story, as to be unaware when it was his head was severed from the body.

But we must not lose sight of the measure of truth solemnly enforced by Dr. Newman in urging these views: the truth that when God justifies, He *does* impart a new life to the justified man. This is one side of the truth which Protestantism, in its enforced unhappy attitude of antagonism to the ancient error, has neglected. Neglected, I say, for it has never denied it. But it has been our misfortune to be so busy repelling the notion that we are justified by the righteousness that is wrought in us, as to lose sight of the co-ordinate truth that a righteousness is wrought in us who are justified; and that not as an after-work, as something added on, but inseparable, in its initial steps, from the justifying act of God.

On this our author speaks wisely:

"The great benefit of justification, as all will allow, is this one thing,—the transference of the soul *from* the kingdom of darkness *into* the kingdom of Christ. We may, if we will, divide this event into parts, and say that it is *both* pardon *and* renovation, but such a division is merely mental, and does not affect the change itself, which is but one act. If a man is saved from drowning, you may, if you will, say he is *both* rescued from the water *and* brought into atmospheric air; this is a discrimination in words not in things. He cannot be brought out of the water which he cannot breathe, *except* by entering the air which he can breathe. In like manner, there

is, in fact, no middle state between a state of *wrath* and a state of holiness. In justifying, God takes away what is past, *by* bringing in what is new. He snatches us out of the fire by lifting us in His everlasting hands, and enwrapping us in His own glory." (p. 102).

Much arises in mind that might be said on this point. It is a fruitful topic, and one that needs to be opened and enforced on the religious shallowness of the day. But we must hasten on.

Our author goes on to show that the Righteousness, which he holds is our justification, is a "gift," and, therefore, of necessity a substantial something within the soul; and, further, that this quality superadded, and in which our justification consists, is that supernatural endowment which Adam lost in the Fall.

"Whatever else, then, Adam had by creation, this seems to have been one main supernatural gift, or rather that in which all others were included, the presence of God the Holy Ghost in him, exalting him into the family and service of his Almighty Creator. This was his clothing; this he lost by disobedience; this Christ has regained for us. This then is the robe of righteousness spoken of by Isaiah, to be bestowed in its fullness hereafter, bestowed partially at once." (p. 160).

Upon this point he says many very, as they seem to us, erroneous things; but also some that are full of the power of solemn truth. For instance beginning with a declaration so doubtful and dangerous as this, "Justification is the setting up of the Cross within us,"—he goes on in a strain of mingled sweetness and solemnity, of meditation and exposition, thus:

"Justification actually does involve a spiritual circumcision, a crucifixion of the flesh, or sanctification. The entrance of Christ's sacred presence into the soul, which becomes our righteousness in God's sight, at the same time becomes righteousness in it. * * It is very necessary to insist upon this, for a reason which has come before us in other shapes already. It is the fashion of the day to sever these two from one another, which God has joined, the seal and the impression, justification and renewal. You hear men speak of glorying in the Cross of Christ, who are utter

strangers to the notion of the Cross as actually applied to them in water and blood, in holiness and mortification. They think the Cross can be theirs *without* being applied,—without its coming near them,—while they keep at a distance from it, and only gaze at it. They think individuals are justified immediately by the great Atonement,—justified by Christ's death, and not, as St. Paul says, by means of His Resurrection,—justified by what they consider *looking* at His death. Because the Brazen Serpent in the wilderness healed by being looked at, they consider that Christ's Sacrifice saves by the mind contemplating it. This is what they call casting themselves upon Christ,—coming before Him simply and without self-trust, and being saved by faith. Surely we ought so to *come* to Christ; surely we must believe; surely we must look; but the question is, in what form and manner He *gives* Himself to us; and it will be found that, when He enters into us, glorious as He is Himself, pain and self-denial are His attendants. Gazing on the Brazen Serpent did not heal; but God's invisible communication of the gift of health to those who gazed. * * Christ's Cross does not justify by being looked at, but by being applied; not by as merely beheld by faith, but by being actually set up within us, and that not by our act, but by God's invisible grace. Men sit, and gaze, and speak of the great Atonement, and think this is appropriating it; not more truly than kneeling to the material cross itself is appropriating it. Men say that faith is an apprehending and applying; faith cannot really apply the Atonement; man cannot make the Saviour of the world his own; the Cross must be brought home to us, not in word, but in power, and this is the work of the Spirit. This is justification; but when imparted to the soul, it draws blood, it heals, it purifies, it glorifies." (p. 175).

So intertwined are the strands of truth and error in this eloquent passage that one hardly sees his way clear to disentangle them. How much of solemn, edifying truth is here brought home to our hearts; but with it so much, too, of error, that the first impulse is to cast it all away. But the truth is too true, too needful, to be lightly thrown aside. We seem to hear in the consecutive sentences first a chord, and then a discord. But we must bear the discord for the sake of the chord. Thus:

"Justification actually does involve a spiritual circumcision, a crucifixion of the flesh, or sanctification."

Is not this truth? But then in the next sentence jars the discord:

"The entrance of Christ's sacred presence into the soul, which becomes our righteousness in God's sight, etc."

This surely is error, though beautiful error; error in the disguise of an angel of light.

Again:

"You hear men speak of glorying in the Cross of Christ, who are utter strangers to the notion of the Cross as actually applied to them in water and blood, in holiness and mortification."

True, again; how sadly true, as witnessed in all our churches. But in the next sentence recurs the dissonance:

"They think individuals are justified immediately by the great atonement," &c.

And so the strain alternates from a solemn utterance of the greatests of truths to the modulation of the subtlest of errors. But we may not throw away the gold because in it there is dross. "Justification is" *not* "setting up the cross within us;" but if we are justified that Cross surely must be set up in us. "The entrance of Christ's sacred presence into the soul does" *not* "become our righteousness in God's sight;" but if we would become righteous, truly that presence, with all its attendant travail and pangs, must enter.

It is truth such as this that needs to be preached to the easy-going church of these days, days when the religion of Christ has become a self-indulgent thing, the making the best as one eminent divine terms it, of both worlds. It is the neglect of this side of truth that has driven away from the evangelical churches such men as the pure and self-denying Robertson with his bitter complaint that "the Protestant penitent repents in an arm-chair, is very glad that a broken-hearted remorse is distrust of God, and is satisfied to be all *safe*, which is the great point in his religion." Surely we need to listen to teaching that points a self-indulgent religious age

back to the way of the Cross once more, and reminds us that the great apostle of Justification by Faith declared solemnly of himself, "I am crucified with Christ." One passage in this connection from our author is worthy, for its solemn warning, to weigh against all his mistaken doctrine: "The saving Cross crucifies us in saving."

Other passages have been marked in the work under consideration for quotation and comment, but space will not allow us to take them up.

This discussion is concluded by a general view of the Protestant position and its practical results as a system. At some length, our author retorts upon his opponents the charge of Judaism, which is so often levelled against the Romanizing schools. And here, as so often in this admirable but dangerous writer,—all the more dangerous because, both by reason of his intellectual strength and deep, pure piety, he is so admirable,—here, as throughout his writings, truth and error mingle almost inextricably. We give at length the passage that concludes his work, premising only that, as it seems to us, there is less of error here than usually mingles with his teachings. Surely much that he says has struck many of us, though we have not been able to express it so forcibly. Does he not seem to be describing many of our modern teachers and preachers? Are there not whole classes of religious writers much in vogue, whose error he depicts to the life? For all that calls itself Protestant and Evangelical, is not therefore scriptural and wholesome.

"I would say this, then:—that a system of doctrines has risen up in which faith or spiritual-mindedness is contemplated and rested on as the end of religion instead of Christ. I do not mean to say that Christ is not mentioned as the Author of all good, but that stress is laid rather on the believing than on the Object of belief, on the comfort and persuasiveness of the doctrine rather than on the doctrine itself. And in this way religion is made to consist in contemplating ourselves instead of Christ; not simply in looking to Christ, but in ascertaining that we look to Christ, not in His Divinity

and Atonement, but in our conversion and our faith in those truths.

The fault here spoken of is the giving to our 'experiences' a more prominent place in our thoughts than to the nature, attributes, and work of Him from whom they profess to come,—the insisting on them as a special point for the consideration of all who desire to be recognized as converted and elect. When men are to be exhorted to newness of life, the true Object to be put before them, as I conceive, is 'Jesus Christ, the same yesterday, to-day, and forever;' the true gospel preaching is to enlarge, as they can bear it, on the Person, nature, attributes, offices, and work of Him; to dwell upon His recorded words and deeds on earth. * * The true preaching of the Gospel is to preach Christ. But the fashion of the day has been, instead of this, to preach conversion; to attempt to convert by insisting on conversion; to exhort men to undergo a change; to tell them to be sure they look at Christ, instead of simply holding up Christ to them; to tell them to have faith, rather than to supply its Object; to lead them to stir up and work up their minds, instead of impressing on them the thought of Him who can savingly work in them; to bid them take care their faith is justifying, not dead, formal, self-righteous, and merely moral, whereas the image of Christ fully delineated of itself destroys deadness, formality, and self-righteousness; to rely on words, vehemence, eloquence, and the like, rather than to aim at conveying the one great evangelical idea whether in words or not. And thus faith and spiritual-mindedness are dwelt on as *ends*, and obstruct the view of Christ, just as the Law was perverted by the Jews."

He then proceeds to comment at length on passages from Newton's Letters and Haweis' Sermons in illustration of what has been quoted above. This from its length we must pass over, though it is full of point. We have space only for the latter part of the extract from Haweis, with the running comment.

"For if you have never seen" (not your Saviour, but) "*your 'desperately wicked heart*,'—been united to Christ" (by His love and grace? no, but) "*by faith*,—*renounced* your own righteousness to be found in Him, and *receive* from Him newness," (receive, as if the great thing was not His giving but our taking), "if you *know not experimentally what is meant* by 'fel-

lowship with the Father and His Son Jesus Christ;'" (observe, not "if you *have* not fellowship," but "if you *know* not you have;" and this self-seeking, as it may truly be called, is named *experimental* religion;) "if your *devotion* hath not been inspired 'by faith which worketh by love;' if your *worship* hath not been in 'spirit and truth,' from a real *sense* of your wants, and an earnest *desire* and *expectation* of receiving from Him 'in whom all fulness dwells; if this hath not been your case, your devotions have been unmeaning ceremonies." "Poor miserable captives," proceeds the comment, "to whom such doctrine is preached as the Gospel! What! is *this* the liberty wherewith Christ has made us free, and wherein we stand, the home of our own thoughts, the prison of our own sensations, the province of self, a monotonous confession of what we are by nature, not what Christ is in us, and a resting at best not on His love towards us, but in our faith towards Him! This is nothing but a specious idolatry; a man thus minded does not simply think of God when he prays to Him, but is observing whether he feels properly or not; does not believe and obey, but considers it enough to be conscious that he is what he calls warm and spiritual." (pp. 324—326, 329).

It would be interesting to introduce here a remarkable contrast drawn by our author, in an extended note, of the respective modes of treating a death-bed, in the "Visitation of the Sick," and the "Dairyman's Daughter;" but our limited space forbids. We hasten to conclude these too extended quotations.

"If the doctrine of justifying faith must be taken as a practical direction, and in a certain sense it may, then we must word it, not 'justification through faith,' but, 'justification by Christ.' Thus interpreted, the rule it gives is, '*go* to Christ;' but taken in the letter, it seems to say merely, 'Get faith; become spiritual; see that you are not mere moralists, mere formalists, see that you feel. If you do not feel, Christ will profit you nothing: you must have a spiritual taste; you must see yourself to be a sinner; you must accept, apprehend, appropriate the gift; you must be conscious of a change wrought in you, for the most part going through the successive stages of darkness, trouble, error, light, and comfort.' Thus the poor and sorrowful soul, instead of being led at once to the source of all good, is taught to make much of the conflict of truth and falsehood within itself as the pledge of God's love, and to picture to itself faith, as a sort of passive

quality which sits amid the ruins of human nature, and keeps up what may be called a silent protest, or indulges a pensive meditation over its misery. True faith is what may be called colorless, like air or water; it is but the medium through which the soul sees Christ; and the soul as little really rests upon it and contemplates it, as an eye can see the air. When, then, men are bent on holding it (as it were) in their hands, curiously inspecting, analyzing, and so aiming at it, they are obliged to color and thicken it, that it may be seen and touched. That is, they substitute for it something or other, a feeling, notion, sentiment, conviction, or act of reason, which they may hang over, and doat upon. They rather aim at experiences (as they are called) within them, than at Him that is without them. They are led to enlarge upon the signs of conversion, the variations of their feelings, their aspirations and longings, and to tell all this to others;—to tell others how they fear, and hope, and sin, and rejoice, and renounce themselves, and rest in Christ only; how conscious they are that their best deeds are but 'filthy rags,' and all is of grace, till in fact they have little time left them to guard against what they are condemning, and to exercise what they think they are full of."

How exactly does all this describe some of the worst errors in practice into which our modern Evangelical Churches have fallen. Are not these the phases of religious sickliness and shallowness and poverty, which one sees in religion as popularly understood and inculcated in too many of our churches? But to conclude.

"Such is the difference between those whom Christ praises and those whom He condemns or warns. The Pharisee recounted the signs of God's mercy upon him and in him; the Publican simply looked to God. The young Ruler boasted of his correct life, but the penitent woman anointed Jesus' feet and kissed them. Nay, holy Martha herself spoke of her 'much service;" while Mary waited on Him for the 'one thing needful.' The one thought of themselves; the others thought of Christ. To look to Christ is to be justified by faith; to think of being justified by faith is to look from Christ and to fall from grace."

Our task is done. Too much space, indeed, has been taken up with quotations, but we wished our author to speak for himself. His errors and his splendid vindication of neglected

truth, are alike obvious. His errors are those which all will unite to condemn; would we could say that the truth it has been given him to bring to view will be welcomed with a consent as unanimous.

ARTICLE VI.

SYSTEMATIC BENEFICENCE.

By Rev. Prof. P. Bergstresser, Hartwick Seminary.

Systematic beneficence is the Scripture method of giving to the Lord. It is the exercise of a Christian disposition, and therefore it is sometimes used synonymously with Christian benevolence. It is a regular Lord's-day contribution of our substance, as God has prospered us, for the physical and religious improvement of mankind.

Our contributions, in order to be Scriptural, must be produced by faith and love; the former uniting us to the Son of God, and the latter associating us with Him in doing good. Faith and love are therefore constituent elements in the formation of a benevolent character.

Christians are called "Trees of righteousness," "The planting of the Lord." It is expected therefore that such trees will bring forth fruit abundantly even in old age. Jesus said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The union of the soul with Christ by faith is the only legitimate condition of godly fruit. This idea is beautifully illustrated by St. Paul, where he says: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 7 : 4. A barren tree in His vineyard is therefore hateful in the sight of the Lord. To all such He says: "Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" The most precious

fruit is giving, from Christian principle, regularly of our substance, for the benevolent operations of the Church.

When Zacchaeus had found the Lord, he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." That day came salvation into the house of Zacchaeus, which showed itself in the changed disposition of the man, and in his method of giving to the poor.

The genius of Christianity is not to accumulate wealth for one's own aggrandizement; but it is to put wealth under the control of Christian benevolence.

In the Primitive Church "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Thus was manifested the future glory of the kingdom of God. But Christian benevolence is a plant of slow growth.

Is it asked whether it is unrighteous to accumulate wealth? If it is done at the expense of others, undoubtedly it is unrighteous; for then it is covetousness, which is idolatry. But wealth righteously acquired, and accompanied by Christian benevolence, is a means of grace. Hence St. Paul so earnestly exhorts Timothy: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The general principle for systematic beneficence, is mentioned by St. Paul in 1 Cor. 16: 1, 2, where he says: "Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The system of beneficence, contained in this portion of Scripture, is commended by its simplicity, and brings to our notice the following points of observation: That systematic beneficence requires specific and worthy objects; that

it calls for general collections at stated periods in all the churches; that these general collections are to be the accumulated sums, which all the members in all the local churches, had laid up by them in store on each recurring Lord's day; and that all and each of these contributions, are to be measured by the degree of prosperity granted by God to each member. In other words, *the objects*, the *measure* and *the excellency* of systematic beneficence.

The system is commended by its simplicity. It shows that the Church of Christ is an organism of believers, in which all the members, who are kings and priests to God, are mutually supplementary. "For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another." This body of Christ, this living organism of believers, is to be kept healthful, and to be augmented by regular and vigorous exercise in Christian benevolence.

I. THE OBJECTS OF SYSTEMATIC BENEFICENCE.

1. *The poor.* Giving to the poor is a very clearly defined object of systematic beneficence. "Ye have the poor always with you." They are a necessary factor in the economy of grace, affording constant occasion for the exercise of Christian benevolence. When Jesus would awaken the first motion of a benevolent disposition in the heart of the young man who came to him to inquire what he should do to inherit eternal life, He said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Religion requires entire consecration of ourselves and substance to God, which shows itself in our relieving afflicted humanity whenever it is in our power.

Christ's ministry was much in the direction of the sick, the afflicted, and the destitute. The lame, the dumb, the blind, the maimed, the demented, the paralytic, the demoniacal, and all other diseased ones, were brought, and cast down at Jesus' feet, and He healed them all. Similar multitudes are still lying at the pool of mercy, anxiously waiting

for the moving of the water of life. How many of the Lord's poor are lying here neglected! What prayers and supplications, what strong cryings and tears, are daily here ascending to the Father of Mercies! To all who have befriended such, the Judge will say at the great day: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Although much has been done by the Church in this direction, yet more remains to be done. Behold the great multitude of destitute, perishing children! "It is not the will of our Heavenly Father that one of these little ones should perish." Why then are they not gathered into the fold of Christ, clothed, fed, and instructed? Are they not the hope of the Church and state? What better investment of capital could be made!

The beneficence of the ancient Church flowed principally into the channel of giving to the poor. "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The precious gifts had to be sent by the hands of the faithful Paul. The contributions were argued on the ground of debt. The Gentile Christians were debtors to the Jewish Christians, because the Gentiles were made possessors of the rich treasures of grace, which had been originally bestowed upon the Jews. The Gentile Church has still this same debt to discharge to these ancient people of God; for they are still within the reach of Christian influences; they are a standing miracle in ancient and modern history, and providentially preserved for the future glory of the kingdom of God.

This feature of beneficence has become largely incorporated in institutions founded and perpetuated by the State; but they are no less Christian institutions, nothing of the kind having ever been found in heathen nations.

2. *Christian Missions.* "Go ye into all the world, and

preach the Gospel to every creature." This is Christ's perpetual command to every generation of Christians. Preaching was an important feature in Christ's work. When He had healed the sick and the afflicted, and had comforted the destitute, He preached the word to the multitude from morning until evening. He had compassion on the people; because they were as sheep having no shepherd. He indeed wrought signs and wonders, and His very appearance made a deep impression on the minds of those who were susceptible; but when He would pour out his whole heart, and would move the hearts of men in their deepest inner capacity, He clothed His witness in the word. And we all know what a heart-moving power His words have.

Preaching was therefore the chief work of Jesus Christ during His earthly life; preaching was the chief calling of His apostles; preaching was the great office of the prophets of the Old Testament; preaching was the principal work of the great reformers; and preaching is still the chief instrument for propagating the Gospel in all the world. The press and the school are its noble auxiliaries.

But whence the means to do the great work, which Christ has enjoined on the Church? For the work must and will be done. "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." But does the Lord require more of this generation of Christians than He did of the twelve disciples, when He said to them with respect to the feeding of the five thousand, "They need not depart; give ye them to eat?" The difficulty to perform this command was perceptibly felt by the disciples, who replied: "We have here but five loaves and two fishes." But God never gives a command without furnishing those who are commanded the ability and means to perform it. So here; with these five loaves and two fishes, the disciples were able to do what Christ had commanded them. Look at the order, system, and ease with which Jesus helped them! The disposing of the vast multitude on the green grass, in ranks of fifties and hundreds, prevented con-

fusion and the possibility of overlooking one famishing person. It is not the will of our Heavenly Father that one should be neglected. "For there is no respect of persons with God." So the Church should extend a helping hand to all. As long as there are perishing souls, and we have the disposition of carrying the bread of God to them, the divine help will not fail. The Lord gave to His disciples, and the disciples to the multitude; and when they were done giving, they had twelve times as much in their baskets as they had when they commenced.

The same divine help is yet afforded, and Christ's command to His Church to preach His Gospel in the whole world stands fast. This seems to have been done by the first generation of Christians. St. Paul says: "But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world," Rom. 10 : 18. And as if to make this still stronger, he writes to the Colossians, 1 : 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made a minister," &c. To all objections here made to our position, we simply fall back on the plain declaration of Scripture. There it is; and what will you do about it? If therefore the primitive generation of Christians, comparatively few in number, encountering by land and by sea almost insuperable difficulties, which a gracious Providence has now removed, could fulfill the command to preach the Gospel to every creature in the whole world, what should hinder the present generation of Christians, with their countless numbers, their boundless wealth, with their great facilities for travel over land and over seas, from doing the same? If the forces of the Christian Church were properly organized, and all the members would give systematically, as God has prospered them, it could also be done by the present generation. The means are lying unemployed in the Church. The armor of God is rusted. What we want is some great organizing spirit, who shall restore order and system in all Church

work. May not the Church pray for such an organizing spirit, who shall restore her original harmony?

3. *The Ministry of local Churches.* Our space will not allow an extensive discussion of this point. Local Churches are families of religious life; they are religious brotherhoods. From these the nation draws its best culture; by these the minds of our people are nourished with the loftiest thoughts, the best instructions, the purest poetry, and the most exalted views of God and nature. Abrogate these churches, and not only the lower strata of society would be affected, but also the upper would be broken into a thousand fragments. We are unconscious of our dependence on these churches, of the thousand threads with which our intellectual life is interwoven with them. They are the harbingers and supporters of modern civilization. How therefore to render the ministry of these local churches more efficient, is a problem toward whose solution much has been accomplished. It is evident that a live church is seldom in want of an efficient ministry. Systematic beneficence makes a live church, endows colleges, calls out, educates and supports the best talent. The salvation of the human family, depends on the efficient ministry of local churches. Without these, general organizations are powerless. In the efficient administration of local churches, lies the root of this whole matter of systematic beneficence. The principle, according to which the systematic beneficence of the Church is to be developed, is contained in the text quoted: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The systematic beneficence of the Gospel calls for general collections at stated periods in all the churches. These collections are to be the accumulated sums, which the members, in all the local churches, had laid by them in store on each recurring Lord's-day.

II. THE MEASURE OF SYSTEMATIC BENEFICENCE.

"As God hath prospered him." This is the measure. "For

if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

There is a remarkable similarity between the systematic beneficence required in the Christian Church and that which was in practice in the ancient Jewish Church. Every Lord's-day the Christian is to renew his oblations, 'as God has prospered him.' It seems to us that the apostle had in his mind's eye the symbolic import of the twelve loaves of shew-bread in the sanctuary, which were renewed every Sabbath. These loaves were constant and perpetual symbols of the systematic beneficence by which the expensive ministry, the heavy altar service, and the poor of the Jewish Church were to be sustained. All the members, ministers and people, were required to give tithes of all their annual increase. "Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe," Num. 18 : 26. "A divine order is here communicated through Moses, requiring that, as the whole nation paid an annual tenth to the Levites, so they also in gratitude to the Lord and as a token of their subserviency to the priests, should regularly pay a tenth of that tithe to the priesthood, who received, therefore, one hundredth part of the produce of the land and herds. The Levites were to give God his dues out of the tithes, as well as the Israelites out of their increase. They were God's tenants, and rent was expected from them, nor were they exempted by their office. Thus now ministers must be charitable out of what they receive; and the more freely they have received, the more freely they must give, and be examples of liberality." So Bush and Henry.

Giving tithes, in support of the worship of God, extends to the patriarchal age. It was practiced by Abraham, the father of the faithful. Abraham gave tithes to Melchizedek. Now by faith we are the children of Abraham, and heirs according to the promise. Melchizedek was a type of our High-Priest, "who is set on the right hand of the throne of the

Majesty in heaven." If one-tenth, therefore, of all the increase, was annually required of the Jewish Church, to keep alive the type of 'better things to come' in the minds of the people, how much more does now the publishing of grace and truth by Jesus Christ, require the same beneficent system?

But systematic beneficence is one of the stipulations of the Abrahamic covenant; for when the covenant was reaffirmed by Jehovah, Jacob promised: "Of all that thou shalt give me, I will surely give the tenth unto thee." The Abrahamic covenant is still in force, for it is an everlasting covenant, and St. Peter said by the Holy Ghost, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." If the Abrahamic covenant is still in force, why not also the stipulation by which a knowledge of the covenant is propagated?

III. THE EXCELLENCE OF SYSTEMATIC BENEFICENCE.

1. It renders us Christ-like, associating us with Jesus in doing good. We are to be followers of God as dear children. What order and symmetry in all our Father's works! Look at the order and harmony of the heavenly bodies; the regularity of the seasons and the successions of day and night, seed-time and harvest, cold and heat, summer and winter. The Lord's beneficence is not spasmodic, but systematic and constant; and so should ours be, if we would be followers of God as dear children.

What is more ennobling than our association with Jesus in doing good? Being reconciled to God through Jesus Christ, we have some heart to work for the salvation of others. Filled with love, joy, and peace in believing, we have something to communicate to others. How encouraging to have a true work-fellow! Such a one is Jesus, our Immanuel! The Son of God was made in the form of man. What a blessed Saviour! We only gradually learn to know Him, and the blessedness of working with Him in saving our fellow-men. It was so with the disciples of old; but when they had fully comprehended His divine character, they offered themselves as living sacrifices on the altar of His ser-

vice. It was the love of God that constrained them; "for they thus judged, that if one died for all, then were all dead and that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."

2. It kills pride and selfishness, which are great enemies to the Divine favor. Systematic beneficence requires pure motives in the giver. This means of grace, of course, may be perverted. But when we give to the Lord, we must not do it to be seen of men. "Let not thy left hand know what thy right hand doeth." The secrecy is included in Christian benevolence Thus pride is destroyed, and humility cultivated. "God resisteth the proud, but giveth grace unto the humble."

When the Scribes and Pharisees gave alms, they sounded a trumpet before them, in the synagogues, and in the streets, that they might be seen of men. They had their reward; the praise of men. In them the true motive of giving was wanting. Hence St. Paul: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." It therefore requires the grace of God to rise above the praise of men in this thing of giving to the Lord. Much of our beneficence is tainted with pride. A large portion of our benevolence money has to pass through oyster-suppers, church-fairs, church-rafflings, flaming subscription lists with names and sums appended, through the hands of boring agents, and so by the time the money comes into the Lord's treasury, it has lost its fragrance and acceptableness. Behold the Lord Jesus sitting over against the treasury in the temple, and observing the people casting their gifts into the temple-treasury; but none please Him so much as the two mites of the poor widow! He even called the attention of His disciples to the fact, and said to them, that the widow had cast in more than all the rest. This shows us how the Lord estimates the gifts which come into His treasury.

The Lord still sits over against the treasury of the Church, and He knows whence every cent has come, and the motives

by which every cent has been given. By giving from pure motives, we open the way for the reception of greater gifts from the Lord, by which we can enlarge our giving in return. "Thy Father, who seeth in secret, shall reward thee openly." "For whosoever hath, to him shall be given, and he shall have more abundance."

3. It is connected with Divine blessings and promises. Bare quotations must here suffice. For giving to *the poor*, we have: "He that hath a bountiful eye shall be blessed; for he giveth bread to the poor," Prov. 22 : 9. "I have shewed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive,'" Acts 20 : 35.

For *Christian Missions:* "Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life," Matt. 10 : 29, 30. "Cast thy bread upon the waters, for thou shalt find it after many days," Eccl. 11 : 1.

For the *ministry of local churches:* "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9 : 14. "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased," Heb. 13 : 16.

We have now considered the objects of systematic beneficence, its measure and excellency. The importance of this subject can not be overestimated. When the Church neglects Christian benevolence, she is passed through sufferings and reverses. This point is abundantly proved by the experience of Christians and by the history of the Jews. The Jews were never more prospered and blessed in the products of their fields, in the increase of their flocks and herds, in the spread of their religion, and in freedom from invasion by their enemies, than when they practiced systematic beneficence

according the Divine command. But as soon as they robbed God by withholding the tithes and offerings, it went ill with them, and they were passed through the furnace of affliction. We cannot change the economy of grace.

ARTICLE VII.

THE FOUNDATION OF MORAL OBLIGATION.

By Rev. H. L. Dox, Gasport, N. Y.

Man is a moral being. Everywhere and always he is, a subject of moral law. About his actions there is a moral quality; that is, they are either right or wrong. Between right and wrong there is a necessary distinction. Right is the conformity of a moral being to a moral law. Wrong is the non-conformity of a moral being to a moral law. In all beings in a responsible state, this distinction is a matter of consciousness. So also is the obligation to do right and to refrain from doing wrong.

The essential characteristics of moral being, are intelligence, moral sense, will. Without these there can be no moral consciousness. Their scope, as expressed through consciousness, differs in different persons. But obligation can be predicated of no one who has not sufficient capacity to recognize a First Cause, a dependent relation and an authoritative rule of action. Of the will it is only necessary to insist that it must have the power and right of choice. Where there is no choice there can be no obligation. And a controlling choice, or an ultimate preference, relates only to an end, and holds all intermediate volitions in subordination as means to that end.

Law presupposes a law given. And, admitting the existence of moral law, the essential prerequisite of a moral lawgiver and a moral subject, we must recognize the idea of moral government. The end of moral government must be the greatest good of the Governor and the governed. So far as the Governor and the governed are essentially similar, the

good of the one is the good of the other. But as the one exceeds the other, a difference supervenes. The good of the finite cannot be commensurate with the good of the Infinite. And, as the finite is dependent upon the Infinite, and the good of the Infinite exceeds the good of the finite, in the end of moral government the good of the finite must be proportionately restricted and subordinated to the good of the Infinite. In other words, man's good is involved in the end of moral government just so far as it is identical with the glory of God.

The fact of moral obligation neither requires nor admits of proof. It is an intuition. It rests simply upon consciousness. And the distinction between right and wrong, and also the obligation to do right and refrain from doing wrong, are always to be accepted as axiomatical truths. But *why* one thing is right and another thing is wrong is a different question. This legitimately is liable to logical investigation. It is not an intuitionalism. An appeal to consciousness receives no reply. And yet it is a comprehensible and practical question. So far as the mind is governed by logical connections of thought, the importance of its proper solution cannot be overestimated. The conviction that a thing is right or wrong, must be greatly quickened and intensified by a clear perception of the reason *why* it is right or wrong.

That serious difficulties must be met in the investigation of this subject is sufficiently indicated by the fact that distinctive claims have been set up for at least *ten* different theories. And the idea of confronting the phalanx of great names and great talents, by which the mastery of this point has been presumed to have been gained, and is still defended, may savor of temerity if not of presumption. This embarrassment, however, is greatly abated by the fact that they are antagonists and not allies; as by the added fact that each has done something toward the demolition of the theory of every other. Where there are so many conflicting notions there must be some errors. And whether the truth is scattered in piecemeal throughout all these theories, or, as a

whole, is contained in none of them, the field is open for exploration.

All these theories may be named; none can be separately examined to any great extent. Our limits require a direct statement of the position believed to be the true one, and close confinement of attention to it. The list of the theories alluded to is given for the reason that there will be occasion to have more or less to do with them, especially by implication. They are named as they come to hand, without any regard to order in any sense.

Briefly stated they stand thus: The foundation of moral obligation is, 1, the will of God; 2, the well-being of God and of the universe; 3, the moral excellence of God; 4, the established moral order of things; 5, the essential nature and relations of things; 6, the inherent idea of Deity; 7, the inherent and essential idea of right; 8, self-interest; 9, utilitarianism; 10, complexity.

The first and the last are entitled to attention in the outset. I accept the "Will of God" as the foundation of moral obligation, with the general objection that it has been too narrowly defined. And I accept the idea of "Complexity" as involved in the foundation of moral obligation, stoutly protesting, however, against the antagonisms and incongruities which have been incorporated in its elaboration. These separate theories are only "parts of one stupendous whole." And, like the rod of Aaron, the Will theory swallows up all the rest. The position taken is that right is right simply and solely because it accords with the will of God; and that wrong is wrong simply and solely because it does not accord with the will of God. We are bound to do right because it is God's command, and we are bound to refrain from doing wrong for the same reason. Properly understood the will of God legitimately and necessarily involves the well being of God and of the universe; the essential order of things; the nature and relations of things; the ideas of right, duty, interest, utility; and there are no inevitable antagonisms or incongruities inherent in this view, nor does it embrace any element essentially at war with unity.

There are two chief sources of confusion respecting this somewhat difficult subject.

1. A foolish and fruitless attempt to sit in judgment upon God Himself; to determine from what, it is thought He must be, what He really is. Men have undertaken to analyze His nature and arrange and classify His attributes in the order of dependence upon each other. They have sought to establish the polar point around which the divine essence revolves, and to determine what its distinctive manifestations in different lines must be.

2. An equally foolish and fruitless attempt, rendered necessary by its antecedent, to so systematize the plan of the universe as to make God the subject of government and the object of the same order of sequence, or connexions of ideas, which pertain to man. The aim seems to be to break over the limitations of the human understanding, and by actual discovery to demonstrate that it is possible by "searching to find out God." As one theory has been swept away by the "logic of events," another has been sure to succeed it, and the conclusion seems to be inevitable that this persistence in the same line of investigation is prompted, not with a view to any practical advantages to be derived from it, but either from unyielding hostility to revealed truth, or a determination to cover up the consequences of attempting "to be wise above what is written."

We shall need to note some objections to some of the theories named, considered separately from others, as the foundation of moral obligation. But it will subserve our purpose best, to first place before our minds the more obvious and practical reasons for the view to which we stand committed: *God's Will as the ultimate standard.*

1. It is easily understood. The Sabbath School scholar and the most profound scientist know what you mean by it. It is enforced upon the understanding and the conscience by all the weight of the highest authority, combined with infinite wisdom and goodness. The great majority unscrupulously accept and are satisfied with it. Not a few are bewildered and shocked by the metaphysical speculations which

carry the mind back of it. And in the nature of things, all processes of reasoning which call in question God's will as the ultimate foundation of right, produce in the masses only vague doubts or distrustful misgivings. Accordingly, the fact that this view is intelligible, while to the common mind no other is, is a strong presumptive argument in its favor. Obligation cannot be permanently enforced upon those who cannot be made to understand its foundation. Only metaphysicians can comprehend these speculative theories, and hence they cannot be enforced upon the masses. And such speculations are the more justly liable to suspicion, because it is evidently the design of religious skeptics to overthrow facts and authorities by pretended discoveries back of such facts and authorities.

2. It is more analogous to the system by which the common affairs of life are regulated. Every dependent relationship involves authority, whose mandates are binding and whose decisions are final. In the family, in the school, in business, in corporations, in the Church, in the government, we meet with and recognize law in some of its forms, as the embodiment and expression of will, which by the consent of all interested, is the source and limit of obligation. To go back of the law to find the basis of obligation, is to question the authority of the law. The law itself is not only the exponent but the embodiment of all that lies back of it. Hence doubt tends to subversion, and dissent is rebellion. And this view, constituting, as it does, the substratum of all the compacts of practical life, is a deeply rooted resting place for our confidence and a means of discipline, fitting us for the higher and holier responsibilities growing out of our relations to God. The analogies of every day experience thus become a strong presumptive argument in favor of the will of God as the foundation of moral obligation.

3. The theory that God's will is the foundation of moral obligation is in close harmony with and is fully sustained by the teachings of the Scriptures. Settle the question whether the Bible is a revelation of God's will, determine what its meaning is upon a given point, and upon that point specula-

tion is excluded and all controversy is at an end. A believer in the sufficiency of the Scriptures as a rule of faith and practice may not go back of that rule to find the resting place of responsibility, or establish the line of distinction between right and wrong. With questions which cannot be settled by an appeal to the "law and the testimony," as a believer in revelation, he has nothing to do. Nor beyond their teachings is he at liberty to urge what he may suppose are the conclusions to be derived from the nature of God or the nature of things, as a foundation for faith or a rule of action. Scriptural authority is final upon all questions to which it relates, and it is final simply and solely because it is an expression of God's will.

It is true that Revelation recognizes reason, and opens a large field for its exercise. We are not only permitted but required to "prove all things." But we may not array reason against Revelation, nor respecting things revealed may we carry our speculations behind Revelation, and lay in them the foundations for our religious theories. There is in fact but a single alternative. Accept God's will as the foundation, or establish the foundation outside of the Bible and against it.

4. Practically, at least within certain limits, all evangelical theorists, whatever may be their philosophies, accept the will of God as the ultimate standard. They must and they do admit that no truthful view of obligation in its application can be in conflict with the divine will. And, for all but speculative purposes, they explain and enforce right and duty by an appeal to this will. Only when some distinctive and disputed point respecting the abstract question, is involved, do we meet with speculations. In all the delineated experiences and unfoldings of Christian life, we search in vain for allusions to God's nature and the nature of things, as sources of motive and obligation, apart from and independent of the divine will. Whether it ever can be either wise or safe to attempt to build up theories which cannot be brought to any practical test, is a problem which only those are required to solve who commit themseves to such theories. And, until

they can clearly prove that, in the misty regions of metaphysics, it is allowable for man to put asunder things which God has joined together, we may well ask to be excused from accepting their conclusions.

The objections urged against this view are substantially the arguments by which other theories are sought to be maintained. Generically stated the number is not large Indeed, it is questionable whether the main errors to be avoided may not be traced to a common origin:—*moral conclusions from metaphysical distinctions.*

Close attention to the consecutive links in the chain of propositions whence the deductions of some are derived, will at least show that this presumption is not altogether without foundation. The process of reasoning may be represented thus:

Law is a rule of action. The end of law is not within itself; it is only a means to an end. Back of the end and back of the law there is a will of which both are expressions. At this point the confusion between the moral and the metaphysical commences. A distinction is made between will as an attribute of being, and will as an expression of purpose. Back of will is intelligence, respecting which the same distinction is made. And back of or within the being of whom will and intelligence are both characteristics and manifestations, there is a *something* which authoritatively and necessarily regulates them in their operations.

As applied to the subject in hand: There is a something, whatever it may be or by whatever name it may be known, back of all that constitutes the nature of God, or if not back of His nature, something belonging to or flowing from His nature,—and it is difficult to tell which view is meant,—to which God Himself is accountable, and by which all His manifestations and operations, to be right, must be regulated. God's intelligence is under the control of this *something;* His will is governed by His intelligence; His law is an expression of His will in contradistinction from His will as an essential element of His being, and the end contemplated by law is that upon which all the divine manifestations and operations

terminate. The conclusion is that this something back of God's nature, or in some way flowing out of it, is the ultimate idea, and hence must be the basis of moral obligation. This ultimate something has sometimes been called the "well being of God and the universe," or the "final satisfaction of moral beings." And it should be added that this "final satisfaction of moral beings," is held to be the end of government, and hence the two things are made identical.

The line of thought thus given and the conclusion drawn from it, are liable to the following objections:

1. To have any weight, the classification and the order of sequence indicated, upon which the argument wholly depends, must be established beyond the range of reasonable doubt. Just this has not been, and, from the nature of things, cannot be done. Where can be found the least show of authority for such a classification and such inferences from it? The Bible does not state the divine perfections in systematic order, nor does it inform us whether any one of those perfections, and, if so, which, holds functional priority and pre-eminence over others. And the most profound researches of reason leave the subject where the Bible does. The fact is not overlooked that theological writers, for the sake of convenience, classify the attributes of God. But respecting this it is sufficient to say that, but for the purpose of establishing their notions respecting the basis of moral obligation, they attach no logical importance to this classification; while, especially in regard to the modifications of these attributes their differences are numerous and material. And what authority has any one, what authority can any one have for assuming that God's intelligence controls His will any more than that His will controls His intelligence!

Any system of analysis sought to be sustained by reasoning from the human to the divine, is wholly without foundation. Beyond scriptural authority, all such fancied analogies are to be deprecated. It is a most fearful venture for finite and depraved beings to trace resemblances between themselves and the infinite Jehovah. It was charged upon the Jews

as a more aggravating offence, that they "thought God was altogether such an one as themselves."

But besides, who does not know that what we call *Psychology*, is, for the most part, a mere medley of dreamy speculations. What, in reality, do we know about our own mysterious nature! Who has fixed the boundary lines between the physical and the mental, between the mental and moral? Arguments from this source and of this character, what are they but the wanderings of incoherent thought in the vain attempt to leap the unbridged chasm between the unknown of man and the unknown of God! Perhaps upon no subject within the wide scope of theological research are authorities more at variance. And it does seem as if the utterances of human wisdom here were purposely confounded, that those most sanguine in their endeavors to build this tower, which they design shall reach from earth to heaven, might be driven and scattered to the utmost extremities of bewildering speculation. Surely all such attempts do more to subvert the very idea of moral obligation than to establish a firm and unalterable foundation for it.

The truth clearly is, that, while the exact dividing line between them cannot be drawn, the mental and the moral are two distinct hemispheres of our being. Each has laws peculiar and limited to itself. And we can with no more propriety or safety reason from one to the other than we can draw moral conclusions from the facts of physical science. We cannot reason thus with regard to man, much less respecting God. The great contest now going forward between "Positivism and Christianity," involves, on the part of scientists, an utter, if not an obstinate, blindness to this distinction. And it is very questionable whether the error into which they have fallen, of bringing moral truth to physical tests, is greater, or more damaging to scriptural ethics, than are those uncertain speculations about the human, transferred to divine intelligence, and then made the source of authority respecting moral obligation. Our hopeless failures in endeavoring to understand ourselves, should, it would seem, be a sufficient

caution against presumptuously "searching to find out God." Not a single divine manifestation can we fully comprehend. The inevitable poverty and ambiguity of our language, as applied to material things and common experiences, are the sources of ceaseless confusion and conflict; what then may be expected when adventurous mortals, with their feeble and erratic researches attempt to explore the awful distance between the finite and the Infinite, and rashly to sit in judgment upon the Self-Existent and the Eternal! What do we know, what can we know about the essence and the attributes of God? We are cognizant of power, wisdom, goodness, and other manifestations, such as we know cannot have their origin with dependent beings; and we accept these as manifestations of the great First Cause, calling them characteristics, attributes, or elements, which, taken together, constitute what we mean by the *Nature of God*. But what do we know about the relations which these attributes have to each other, or the influence which one has over either or all of the others? Upon what authority may we rest the conclusion that there are any regulatory processes going on in the Divine Nature? So far as we do or can know any thing about the Infinite mind and its operations, we must believe that it is an indivisible unity, and that all its progress—if this word may be thus applied—are eternally and essentially in harmony. There can be no such thing as functional priority and succession. Each perfection involves all others, and all are manifestations of each. Power is goodness, and goodness is power. Wisdom is will, and will is wisdom. It is only an evidence of our imperfection and weakness that, in arriving at conclusions, our powers and faculties are consecutively called into exercise. And we are sure to involve ourselves in inextricable perplexities and errors, by any transfer of our weakness to Him who is the embodiment of all perfection.

The idea that there is something back of and apart from the Divine Being, in which originates the distinction between right and wrong, and that right is right, not because it accords with God's will, but that it proceeds from behind that

will, from that unnamed something to which God Himself is accountable, and by which all His movements are controlled, is not only absurd, but atheistical. To place anything, whatever it may be, beyond and above God, is to subordinate His supremacy and deny His existence. He is not only back of and above all things and beings, but "in Him all things consist." He is self-existent, self-sufficient and all-sufficient. If there is any thing back of the Being we call God, then either that something is God, or there is no God.

Nor is the notion that this element, power, or principle, with which right and obligation are supposed to have their origin, pertains to or is a part of the divine nature, though separable from the divine will, less absurd or atheistical. Either that something is distinctive and separate from the nature of God, or it is not. If it is distinctive and separate, and thus the source of right and obligation, controlling all the movements of God Himself, then it is back of and above God, and, hence, it is either God, or there is no God. If it is not distinctive and separate from God's nature, then it is His nature and involves His will.

To say, as some do say, that if the will of God is the origin of right and obligation, that any and every change in the divine will must involve a corresponding change in the nature of right and obligation, is simply ridiculous. Who does not at the first flash of thought perceive that it is just as easy and just as legitimate to suppose a change in the nature of God, or in that fancied something else which lies back or springs out of His nature, as to suppose any change in His will? Either supposition is essentially at variance with the idea that in His nature and attributes He is alike eternal and immutable. Either supposition, accordingly, inevitably drives us to the conclusion that He is not God; that there is no God. It is, in fact, a full realization of the Pantheistic idea for which materialists are struggling at the present time with so much determination. Terrible, beyond conception, as is the thought of any essential change in the nature of things and beings, it is not a thousandth part so terrible as is the conception of any change in God Himself.

As a legitimate and necessary consequence from these conclusions, we not only may but must admit that, so far as we can comprehend, the will of God, if not an embodiment, is at least a perfect exponent of His entire nature. Our apprehensions of things as they are, prove, and are the only proof we can have, that God has willed they should be so. And they are so because He willed them so. Power, intelligence, goodness, are manifestations of His will in these respects. And so is the distinction between right and wrong. Either all things were created by God, or they were not. To say they were not, is to give Him a subordinate position and to deny the Godhead. If He is the Creator of all things, things as He created them are, either an expression of His will, or they are not. If they are not, not only His works but His creative energies are at war with His will, He is divided against Himself. If the nature of things, as He created them is in accord with and expressive of His will, which is to say that we are not to go back of the divine will to find a reason why things are as they are, then here, and here only, we find the foundation of moral obligation.

It matters little whether we can or cannot conceive that things might have had a different nature. Divine possibilities are not to be measured by human conceptions. We are to take what we call the nature of things as it is, and accept it as an embodiment and an exponent of the will of the great First Cause, not as separate from and controlled by something back of it, but as a manifestation of the divine Oneness, indivisible in its essence and simultaneous in all operations.

This paper has already transcended its prescribed limits. Accordingly, that the Will theory comprehends all other theories, so far as they involve any truth or any importance, cannot now be elaborated. The main objection to this conclusion—that it is complex, and hence at war with unity, may receive a brief notice.

It is an unfounded assumption that multiplicity is at variance with unity. "We have many members, but one body." Characteristics may not only be distinctive, but diversified,

without any disturbance of the idea of unity. The "law is holy, just and good." God is omnipotent, omniscient, omnipresent. And in exactly the same sense, we say the standard or foundation of moral obligation is right, reasonable, befitting, useful and in accordance with man's true interest. And so we say the well-being, excellence, satisfaction of God are but so many modifications of His essential nature, of which we have expressions only through His will.

Here I rest. The ultimate of my devotion is, "Thy will be done on earth as it is in heaven." My only hope of eternal blessedness rests upon a life of gracious conformity to God's will. My acquiescence in the awful doom of the incorrigible is founded upon the words of Christ, "How oft would I have gathered you—but ye would not."

ARTICLE VIII.

LITERARY INTELLIGENCE.

As usual during the several months before Christmas, the publication of holiday books has largely occupied the attention of publishers during the last quarter. But a reasonable number of new and substantial works have appeared, in the various departments of literature.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Doctrinal Theology of the Evangelical Lutheran Church*, set forth, and illustrated from the Original Sources, By Heinrich Schmid, D. D., Prof. in the University of Erlangen, Bavaria, Translated from the Fifth Edition by Charles A. Hay, D. D., Prof. in the Evangelical Luth. Theol. Seminary at Gettysburg, Pa., and Rev. Henry E. Jacobs, A. M., Prof. in Pennsylvania College, Gettysburg, Pa.; *Toward the Strait Gate*, or Parish Christianity, by Dr. E. F. Burr, author of "Ecce Cœlum," "Ad Fidem," &c.; *A Critical and Exegetical Commentary on the Book of Psalms*, with a new Translation, by James G. Murphy, LL. D.; *The Excellent Woman* as described in the book of Proverbs, with an Introduction by Rev. Wm. B. Sprague, D. D., illustrated; *Lectures to My Students*, by Rev. C. H. Spurgeon; *Commentary on the New Testament*, intended for popular use, by Dr. D. D. Whedon, Vol. IV., 1 Corinthians, 2 Timothy; *Ecclesiology*, a Fresh Inquiry as to the Fundamental Idea and Constitution of the New Testament Church, with a Supplement on Ordination,

by Rev. E. J. Fish, D. D., a work in which the Presbyterian form of Church government is defended; *The Great Men of God*, biographies of Patriarchs, Prophets, Kings, and Apostles, selected from the works of Dr. Guthrie, Dean Stanley, Bishop Oxendon, and other eminent divines, with original sketches by Rev. W. F. P. Noble, forming a concise Bible History and Gallery of Sacred Portraits, with illustrations on steel; *A Dictionary of Christian Antiquities*, being a continuation of the "Dictionary of the Bible," edited by Wm. Smith, D. C. L., LL. D., and Samuel Chatham, M. A., Professor of Pastoral Theology in Kings College, London, in two vols., vol. I., illustrated by engravings on wood; *New Map of Palestine*, by Nelson & Phillips, 80×120 inches.

PHILOSOPHY AND SCIENCE.—*Climate and Times*, by James Croll, with Maps and Plates, a contribution to Geological science; *Money and the Mechanism of Exchange*, by W. Stanley Jevons, Professor of Political Economy in Owens College, Manchester, England; *Optics*, by Prof. Lommel, of the University of Erlangen; *Climbing Plants and their Habits*, by Charles Darwin; *Our Place Among the Infinities*, A series of Essays contrasting our little abode in Space and Time with the Infinities around us, to which are added Essays on Astrology and the "Jewish Sabbath," by R. A. Proctor; *Chemistry*, Theoretical, Practical, and Analytical, as applied to the Arts and Manufactures, by writers of eminence, profusely illustrated; *The True Order of Studies*, by Thomas Hill, D. D.; *Dissertations and Discussions*, miscellaneous papers, fifth vol., by J. Stuart Mill; *Gentilism*, Religion previous to Christianity, by Rev. Aug. J. Thébaud, S. J.

HISTORICAL AND BIOGRAGHICAL.—*The German Element in the War of American Independence*, by George Washington Green, showing the part taken by the Germans employed by the British in that struggle; *Familiar Letters of John Adams and His Wife. Abigail. During the Revolution*, with a Memoir of her, by Charles Francis Adams; *Life of Lord Byron*, by Emilio Castelar; *History of the Romans*, by Charles Merivale; *Monumental Christianity*, or the Art and Symbolism of the Primitive Church, as Witnesses and Teachers of one catholic Faith and Practice, by John P. Lundy, Presbyter; *Life-Portraits of Famous French Writers*, by A. M. Douglas, T. Gautier, and others, adapted and arranged by Francis A. Shaw; *The Soldiers and Patriots of the Revolution*, by Joseph Banvard, D. D.; *Life and Campaigns of Napoleon Bonaparte*, by M. A. Arnault and C. S. F. Pancouke, illustrated; *Life of George Washington*, by Aaron Bancroft, steel illustrations; *George Washington*, by J. S. C. Abbott, a new vol. in "Pioneer Series:" *History of the Civil War in America*, vol. I., comprising the first two vols. of the French edition, translated from the French of the Count De Paris by J. F. Tasistro, edited and annotated by Henry Coppee, LL. D., with Maps and battle plans; *The Romance of Missions*,

or the Inside View of Life and Labor in the Land of Ararat, by Maria A. West, Missionary of the American Board in Turkey, author of key to open the Bible, &c.; *Personal Reminiscences of Constable and Gillies*, (Bric-a-Brac Series).

TRAVEL, &C.—*Notes of Travel in South Africa*, by C. J. Anderson, author of "Lake Ngami;" *India and its Native Princes*, by Louis Rousselet, highly illustrated; *An American in Iceland*, an account of its Scenery, People, and History, with a description of the Millennial Celebration in August, 1874, and Notes on the Orkney, Shetland, and Faroe Islands, by Samuel Kneeland, A. M., M. D., of Massachusetts Institute of Technology.

POETRY.—*Poetical Works of Ray Palmer; The Poems of George D. Prentice*, with Biographical Sketch by John J. Piatt; *Original Poems*, by Jane and Ann Taylor; *Christmas in Song and Story*, a collection of the Poetry and Stories relating to Christmas, compiled from many languages by P. L. Gage; *Farm Legends*, by William M. Carlton.

ART.—*A Glimpse of the Art of Japan*, by James Jackson Jarves, with illustrations in *fac simile* from Japanese designs; *Famous Painters and Paintings*, by Mrs. J. H. Shedd, illustrated with Heliotypes of many celebrated paintings; *Lectures on Art*, second series, by H. Taine.

MISCELLANEOUS.—*The Might and the Mirth of Literature*, by John Walker Vilant Macbeth, noticed in this number of the REVIEW; *Concordance to Pope*, by Edwin A. Abbott, D. D.; *English Radical Leaders*, by R. J. Hunter; *Weights, Measures, and Money of All Nations*, compiled by Prof. F. W. Clarke, of the University of Cincinnati, and intended as a book of reference; *Among my Books*, second series, by James Russell Lowell; *Religion and Progress*, by Henry C. Pedder; *Our Wasted Resources*, by Wm. Hargreaves, a work on the Temperance question; *Lectures Delivered in America in 1874*, by the late Canon Kingsley; *Christians and the Theatre*, by J. M. Buckley, an able exhibition of the evil tendencies of the stage.

BRITISH.

The Dawn of Life, being the History of the oldest known Fossil Remains, and their Relation to Geological Time, and to the Development of the Animal Kingdom, with eight full-page illustrations and forty-nine wood cuts, by J. W. Dawson, of the University of Montreal, Canada; *Lessons from Nature*, as manifested in Mind and Matter, by St. George Mivart, a fine volume, in which the author discusses the questions raised by Prof. Tyndall; *Movements and Habits of Climbing Plants*, by Charles Darwin; the fourth and concluding volume of Prof. Max Müller's *Chips from a German Workshop*, with an index to the whole; the first volume of John Forster's *Life of Jonathan Swift; The Memoirs and Correspondence of Caroline Herschel*, sister of Sir Wm. Herschel, prepared by John Herschel; *A Short History of Natural*

Science and the Progress of Discovery from the Time of the Greeks to the Present Day, by Arabella Buckley, who was for fourteen years amanuensis and secretary to the late Sir Charles Lyell; *The Homilist*, vol. XI., by David Thomas, D. D.

Prof. Tyndall is preparing an enlarged edition of his *Fragments of Science*, intended to embrace all his late papers on the questions of materialism, and a vindication of his views against the criticisms of his opponents.

GERMAN.

BIBLICAL.—The third edition of the second part of Bleek's *Introduction to the Sacred Scriptures* has been published. Prof. Dr. Mangold of Bonn University is the editor. 924 pp.

Prof. Dr. Luthardt has published the second edition, enlarged and improved, of his work on the *Gospel of John*. 530 pp.

Part VII. of Dr. Hoffman's work on the N. T. has appeared. It contains an explanation of the *First Epistle of Peter*. 231 pp.

Philo of Alexandria as an Interpreter of the O. T., by Prof. Dr. C. Siegfried. 418 pp. This work is very highly recommended on account of its thoroughness. The author gives in the Introduction an account of the inner development of Judaism, from the destruction of the first temple till the age of Philo. He then gives an account of Philo's Greek and Jewish culture, together with an excursus on the character of the Greek he uses. In the second part of the work the author discusses Philo's allegorical method of interpretation, and shows its influence on the interpretation of the O. T. and also on the new.

SYSTEMATIC.—*The Doctrinal System of the Romish Church*. Part I. The fundamental dogma of Romanism, or the Doctrine of the Church, By Delitzsch, Dr. of Philosophy and Licentiate of theology. 413 pp. Among other things, the author in this first part discusses the doctrine of the essence of the Church; the doctrine of its Unity, Holiness, Apostolicity and Catholicity; the Hierarchy and its relation to the state.

In Germany, as well as in America, much is written on the Confessions of the Church, their interpretation and authority. The following are among the recent works on this subject. *The Confession of the Ev. Lutheran Church*, its authority and its meaning. By Pastor G. Bauer. 99 pp. *Our Symbols*, their history and their authority. G. Braun, Sr. 66 pp. *On Obligating Ministers to Teach according to the Confessions of the Church*. 45 pp. *The Unity of the Ev. Church of Germany in Confession and in Church Government*. Rev. R. Pieper. With a Preface by Dr. Dorner. 271 pp. The author aims to show that the Scriptures demand this unity, that there is an essential unity in the Confessions of the Lutheran and Reformed Churches, and that these Churches themselves and the times demand Christian union. *Compend of Symbolics*, by Prof. Dr. G. Plitt. 169 pp. The book is

intended chiefly for the students who attend the Professor's lectures on symbolics.

HISTORICAL.—The first part of the third volume of *The History of the Berlin Missionary Society*, and its work in Southern Africa, by Dr. Wangemann, has appeared. It gives an account of the Berlin Mission in Cape Colony. 224 pp.

The inner course of German Protestantism, by Prof. Dr. Kahnis. Two parts. Third edition. 329 and 313 pp. In this edition the whole work is revised and enlarged. In the first edition, which appeared in 1854, the author gave a history of German Protestantism from the middle of last century. But in the last edition he traces that history from the Reformation down to the present. The first edition contained 262 pages, the third contains 642. Of the recent works on the history of German Protestantism, this work of Kahnis and Dorner's History of Protestant Theology (especially in Germany) are the most valuable.

The following biographical works have appeared. *John Eberlin von Guenzburg.* A contribution to the history of the sixteenth century. By B. Riggenbach. 290 pp. Eberlin was one of the most influential reformers in southern Germany.

Fragments from the Life of a Theologian of Southern Germany. New Series. 168 pp. The theologian is the well known Dr. A. von Harless. *A. C. Vilmar*, by J. H. Leimbach. 172 pp.

J. H. W. S.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

LUTHERAN PUBLICATION SOCIETY.
42 North 9th St., Philadelphia.

The Doctrinal Theology of the Evangelical Lutheran Church, Exhibited, and verified from the Original Sources, By Heinrich Schmid, Doctor and Professor of Theology at Erlangen. Translated from the Fifth Edition, By Charles A. Hay, D. D., Professor in the Ev. Luth. Seminary, Gettysburg, Pa., and Rev. Henry E. Jacobs, A. M., Professor in Pennsylvania College, Gettysburg, Pa. pp. 696. 1876.

We congratulate the *Society* and the Church upon the publication of this volume. It is undoubtedly the most important addition yet made to our Lutheran Theology in English. *Schmid's Dogmatik* has been pretty well known to scholars for a number of years as a most excellent epitome of Lutheran Theology. Its translation into Eng-

lish, and publication in this attractive and substantial volume, will put it within the reach of a larger and different class of readers.

The style in which the volume has been brought out reflects great credit on our Publication House. We might say that, in this respect, it meets every reasonable demand, and leaves nothing to be desired. Of the numerous works in theology, published within a few years by leading houses, we know of none superior to this volume in the style of its publication. It is most attractive to the eye, and the mind is never disturbed by anything unseemly in the dress in which this old Theology is presented.

The translators have done their part of the work carefully, and, in the main, well. No one, except those who have done something at the work, can fully appreciate the difficulty of rendering into good English the theological Latin of such a volume. This translation whilst aiming to be literal, reads well in English. The reader will have little difficulty in getting at the meaning and will not often be shocked by harsh forms of expression that are neither English nor Latin.

It may, perhaps, seem ungracious to find any fault with what has been, on the whole, so well done; but we would not act the part of candid reviewers if we did not point out some defects. In doing so, we do not mean to go over the whole volume, but to present a few, by way of illustration, and that may serve as hints, if another edition is called for, which it is to be hoped may be the case. At the very outset, the definition of Theology given by Hollaz, p. 34, is inaccurately rendered, and the sense materially changed. What Hollaz states to be the very aim and end of Theology, 'that sinful man may obtain eternal salvation'—aeternam salutem adepturo—is made a mere susceptibility of his nature—"capable of being saved"—and what Hollaz makes a condition, the translation makes the end, "in order to acquire true faith in Christ and attain to holiness of life." The meaning in English is quite different from that of the original. Closely following that, on the next page, we find, licet falsa aut erroribus mixta sit, rendered "whether true or mixed with error." This is neither literal nor true to the meaning of the original. The translators have no doubt been troubled in dealing with some terms which are used in a kind of technical sense, as via, hierarchia, and others. The "*Theology of the way*" sounds very awkward in English ears, and if the defence be, fidelity to the original, this will not be deemed sufficient when the original does not require it, as is the case on page 35, in the citation from Hollaz. We cannot claim that "*hierarchias* is not literally rendered, or transferred, when we find "*hierarchies*" used, but it will require the English reader to think and compare to know the meaning of the following: "In so far as in the election and calling of ministers, the votes and suffrages of the entire people and

all the *three hierarchical orders* are required, etc." * * We should not be surprised if some people would really scent Romanism here, where nothing is intended but harmless genuine Lutheranism, and one of these dangerous "*hierarchies*" is the divine institution of the family. Perhaps the translators could do no better, but we think that in both cases the words might have been rendered into intelligible English. "*Innate ideas*" is altogether too technical and definite an English phrase for notitiis insitis. *Pœnitentia* is sometimes rendered *repentance* and at others *penitence*, where the connection and meaning do not require the distinction. Thus, on p. 476, "Conversion is accordingly distinguished as *transitive* and *intransitive*. In the latter sense it is identical with *repentance*." * * On the opposite page: "*Penitence*, taken in a wider sense, is the effect of both acts of grace, viz., conversion and regeneration conspiring to accomplish one end." To make the case stronger, it must be added, that in another connection, p. 536, where the same author, Hollaz, is expressing the same idea, in almost the same words, *pœnitentia*, is again rendered *repentance*. Such variety is not only unnecessary, but obscures the meaning of the author, and does not permit the reader to comprehend clearly the truths intended to be conveyed. A similar confusion is observable in the rendering of the German, *handlung*, in reference to the Sacraments. On a single page, where the author employs the same word, we find "*rite*," "*ordinance*," and "*service*," producing confusion in the mind of the reader. The translators of our English Bible have fallen, at times, into the same error, by rendering the same word, when meaning the same thing, by different terms in English—(an error that all scholars regret as needing correction.) In a scientific presentation of Dogmatics, accuracy of meaning is not to be sacrificed to a straining after variety of expression. "*The dignity and quantity* of our contrition" is nearer the Latin [dignitate ac quantitate] in sound, than in sense or accuracy of meaning. We can hardly associate dignity with contrition. The ease and smoothness with which this translation reads have been refered to, and this is true in general, but we now and then meet with rather clumsy expressions. The wonder is that there are not many more. Such a sentence as the following cannot be commended for good English: "Where, therefore, there is a true Church, there there must be the right to elect and ordain ministers."

But we have perhaps dwelt longer on these defects than is necessary or desirable. It has been with no intention of disparaging the translation, but of hinting at improvements that may be made in some future edition. Such a work demands and deserves all the careful accuracy which it can receive.

An error in point of fact, of a minor character, unless we are greatly mistaken, has been committed in the *Translators' Preface*. We are

there informed that 'thirty years ago a large part of the *third edition* of the work was translated.' As the *second* edition was not published thirty years ago, and the *third* not until, we believe, six years after the second, it could hardly have been translated eight or ten years before its publication. This is probably a mistake of the *third* for the *first*. About that first edition we happen to know something, as we were invited to translate a small part of it, and it remains somewhere stored away "unto this day."

It ought to be unnecessary to speak of the great value of this Lutheran Theology. Nothing but ignorant prejudice can blind any one to its real merits. Some who talk much about evangelical religion, and suspect everything that is Lutheran, must be profoundly ignorant of the very practical and evangelical character of this Theology. It deals more with the application of redemption—including such points as conviction of sin, regeneration, conversion, repentance, justification by faith, union with Christ, etc., than any other Theology we know. It may surprise some readers to learn that in the pretty full Index to three large volumes of Systematic Theology by Dr. Hodge, the term *repentance* has no place. In spiritual depth and practical application the Lutheran Theology is unequalled. The careful study of this evangelical system would be a most salutary antidote to much of the superficial and empty theology that passes for evangelical at the present day. It is sound and rich on all the great doctrines of the cross. Christ and His infinite merits are set forth in their true light, and there is no attempt to explain away, or reduce to almost nothing, the great facts of sin and redemption, the helplessness of the sinner and the power of divine grace.

But whilst fully recognizing the great merit of these dogmaticians, nothing but ignorant prejudice again would claim that we must follow their teachings as infallible. On some points they are surely in error, and upon all they must be tested by the Word of God. Such a volume will be of great value to those who know how to use it, but may help to perpetuate errors with those who cannot distinguish between the wheat and the chaff. It will provoke a smile with biblical critics to find the great Gerhard undertaking to prove syllogistically that the vowel points in our Hebrew Bibles are inspired. And sober interpreters of the divine word will hesitate to accept as truth that: "After the final judgment, the absolute end of this world will come; angels and men excepted, everything that belongs to this world will be burnt up by fire and reduced to nothing. Not a transformation of the world, therefore, but an absolute annihilation of its substances is to be expected." That God will "*annihilate* the entire fabric of heaven and earth" needs better authority to believe than even Quenstedt and Hollaz. The volume will be found most reliable just where our

Theology is the strongest—on the great fundamentals of our common Christianity.

Whilst the presentation of Schmid is generally fair, and sufficiently full to give a clear view, there is sometimes a danger of misapprehension from only partial statements being given. This is the case on the subject of the ministry. He has furnished extracts enough to show the views of these dogmaticians on the general subject of the right of the whole Church to participate in the calling of ministers; but on the specific point of whose duty it is to examine and ordain to the ministry, where they are equally clear, he is singularly deficient, giving but a single reference, and that not by any means the best or most pertinent. Our readers are referred to a short article in the body of this number of the REVIEW, which it is believed will support what is here stated, and perhaps help to correct the partial view given on this subject by our author. Other points might be named which are open to the same or similar objections. Those who wish to understand fully the views of these dogmaticians must, after all, study their works, and not rely on any epitome, however carefully prepared.

It should be added that the translators have enriched the work by supplying "a fuller table of contents, a brief biograghical account of the authors from whose writings the body of the work has been taken, a glossary of scholastico-theological terms (taken from Luthardt's Compendium), and a more extended and specific index." These additions are of real value for the purpose of consultation in such a work, and will be best appreciated by those who use it most.

This volume should have a large circulation outside as well as inside of our own Church. It will serve to correct misapprehensions, and to acquaint others with the true character of our Lutheran Theology. The English reading Churches have depended too much on the Reformed Theology, and have been quite ignorant of the rich mines which are here partially opened to their inspection. As the translators and publishers have done their work so well, and furnished so valuable an addition, in English, to our Theology, it is but just to expect that the appreciation of their labors will be shown in an extensive circulation of this volume.

LUTHERAN BOOK STORE. PHILADELPHIA.

Luther as a Hymnist. By Rev. Bernhard Pick. pp. 178. 1875.

This little volume is published in very neat style. It purports to contain all the hymns actually written by Luther, translated into English, with a Biographical Sketch, and in some cases a few words prefixed to the Hymns by way of explanation or to give the occasion. Of the most famous one, "*Ein feste Burg*," sixteen different translations are given. The volume is one of special interest to the admirers of Luther, and Luther's immortal hymns; and Luther belongs to all

lands, and to the whole Protestant Church. Many will doubtless rejoice to possess this volume and give it a place among their choice treasures.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

Prose Quotations from Socrates to Macaulay. With Indexes. Authors, 544; Subjects, 571; Quotations, 8,810. By S. Austin Allibone, author of "a critical Dictionary of English Literature and British and American Authors," "Poetical Quotations from Chaucer to Tennyson," etc. pp. 761. 1876.

It seems almost superfluous to commend any work of this character prepared by the distinguished author. He has established a reputation as a laborious, pains-taking, and judicious worker in this department of literature. His works are monuments of continued and careful research. The present volume is a companion to his "Poetical Quotations," and the two present a vast amount and variety of the choicest utterances of the choicest minds. This volume takes a much wider range than its companion in poetry—extending from Socrates to Macaulay. It is hardly a volume to be criticised, except in the selections made. Almost any general reader will think of passages that he would prefer to some of the quotations given, and would be quite willing to dispense with others in the volume; but, on the whole, those best able to judge will appreciate the judgment and wisdom of the selections. It is a book for daily reading, like a book of devotion, to improve the taste, cultivate the heart, and inspire the soul with beautiful and lofty sentiments.

HARPER & BROTHERS, NEW YORK.

Bible Lands: Their Modern Customs and Manners Illustrative of Scripture. By the Rev. Henry J. Van Lennep, D. D. With Maps and Wood-cuts. pp. 832. 1875.

This is in every way a most admirable volume. The author and the publishers have both done their work well. It is a real and most valuable contribution to our knowledge of the manners and customs of the oriental world. We have had so many books of travelers, who have hastily passed over these countries, and then made a book, very often of what they did not even see and of which they had no better knowledge than their readers, that one has learned to be a little suspicious of such productions. But the reader need not fear any deception or mere second-hand information here. The learned author has spent "almost a life-time in the East, and enjoyed unrivalled opportunities of intercourse with all classes of the people," and has here given us the rich fruits of a lifetime's observation and study. As a missionary in different parts of the East, and a careful student of the Bible on the ground, he has gathered a variety and mass of material which serves indeed to illustrate the inspired records. His tastes, as

well as his learning and position, seem to have peculiarly fitted him for this work.

The volume embraces a very wide range of topics, and includes a vast multitude of matters and things relating to the life and manners and customs of the East. It is divided into two parts. Part I. treats of "customs which have their origin in the physical features of Bible lands:" Part II. of "customs which have a historical origin." It has added what every scholar will prize, two Appendices, and two Indices. Besides, there are maps of the countries, and almost innumerable wood cuts, which are not thrown in to embellish the volume, but to illustrate the subjects treated of. We might speak of this volume at length and give very interesting extracts, but no mere notice will do it justice. We advise all who wish a volume on the manners and customs of lands and peoples now engaging so much attention, to buy this book. They will not be disappointed.

John Todd. The Story of his Life, told mainly by himself. Compiled and edited by John E. Todd, Pastor of the Church of the Redeemer, New Haven, Conn. pp. 629. 1876.

Very few readers are entirely ignorant of the name at least of John Todd, yet few of those who have read some one or more of his productions are acquainted with the strange story of his life. Few men of this age have reached more hearts by their pen, and few are more worthy of having their deeds placed upon record for the study of others. The many young men who have studied his Student's Manual or other volumes adapted to their wants, will find his life as worthy of study as anything he has ever written. From his very birth, to the close of his life of great usefulness, he struggled with trials and difficulties that would have crushed an ordinary man, but he nobly endured and 'fought the good fight of faith.' His character presents a strange commingling of rugged sternness and gentle tenderness; of manly independence, sometimes approaching to pride, and lowliness of mind; of sublime faith and trembling weakness. Personally, both physically and mentally, he suffered much, and in his domestic relations endured many sore trials. He was a man born to sorrows, and who knew what it was to be afflicted, yet he had many sunny days, and shed sunshine in many souls. He knew no higher joy than to make others happy and blessed. Gifted with powers of a high order, a diligent student, and indefatigable worker, he accomplished much in various ways. As preacher, and pastor, and author, he was eminently successful. In the thirty years at Pittsfield, his last settlement, he wrote over 4,000 sermons. Some of his volumes have had a circulation of hundreds of thousands, and have left an impress for good that time will never efface. He lived and died, notwithstanding his success as preacher and author, poor. His reward is not in silver and gold. This story of his

life is one of great interest, and cannot be read without impressions for good. His son has wisely allowed Dr. Todd to exhibit himself, and it is a rare life and character which are here presented.

The Might and Mirth of Literature. A Treatise on Figurative Language. In which upwards of six hundred Writers are referred to, and two hundred and twenty Figures illustrated. Embracing a complete Survey, on an entirely new Plan, of English and American Literature, interspersed with historical notices of the Progress of the Language, with Anecdotes of many of the Authors, and with Discussions of the Fundamental Principles of Criticism and of the Weapons of Oratory. By John Walker Vilant Macbeth. 1875. pp. 542.

The critical reader will probably be in danger of failing to do justice to the substantial merits of this volume. The self-consciousness and egotism of the author, meeting us in the introduction, and keeping up their unpleasant exhibitions throughout the book, make it difficult to read with an impartial, not to say, appreciative mind. The laudation of his own originality, and the introduction of his own poetry along with illustrative quotations from Shakespeare, Milton, Scott, Tennyson, &c., are almost inexcusable offences against good taste. In many places, too, his style is strained and pretentious. There *is* originality, however, in the idea and plan of the work. There is decided merit in it. The book is meant, not as a mere collection of quotations from the wide range of literature, but as a contribution to the science of language, The aim is to define and illustrate all the various forms of figurative expression of which rhetoricians speak, and which give so rich a charm to literature. Despite the fault mentioned, the volume will be found to combine both entertainment and instruction. Its treasures have been gathered from wide fields, and as examples of figurative language, will be especially serviceable to students of rhetoric.

CASSELL PETTER & GALPIN, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

The Human Race. By Louis Figuier. Newly Edited and Revised by Roberbt Wilson, Fellow of the Royal Physical Society, Edinburgh; and Lecturer on Animal Physiology to the School of Arts, Edinburgh. With 242 illustrations. London, Paris and New York. pp. 621.

The works of Figuier have attained a very high degree of popularity. Though they are not marked by the highest degree of scientific accuracy, there is an ease and grace about his style and mode of treatment, and an appositeness and richness of illustration, that give a peculiar charm to his writings. The volume before us, of which we would like to speak at length, if space permitted, has passed under the revising hand of Mr. Wilson, who has corrected its statements in or-

der to harmonize them with accepted results of scientific research. M. Figuier's opinions have been left stand as far as possible.

The view of man which it teaches recognizes his high rational and moral nature, and his origin in a special act of creation by God. It discards Darwin's theory of descent from other animal organizations, and acknowledges the unity of the race. The author, however, concedes entirely too much to the unsupported notion of man's great antiquity on earth. Science is rapidly taking away all the prentences on which some men have tried to find an antagonism between geology and revelation. But the volume is full of interesting and valuable information. The two introductory chapters treat of man in general; and the rest of the book gives account of the different races, and of the various branches and subdivisions of the human family—their migrations, languages, modes of life, peculiar customs, &c., &c. The illustrations greatly help the descriptions, and the volume is one of great interest.

ROBERT CARTER & BROTHERS, NEW YORK.

Forty Years in the Turkish Empire; or the Memoirs of Rev. William Goodell, D. D., Late Missionary of the A. B. C. F. M. at Constantinople. By his son-in-law, E. D. G. Prime, D. D. pp. xii.; 489. 1876.

It would be saying very little of this volume to call it a most readable one: it is much more, really fascinating and most instructive at the same time. The author, Dr. E. G. Prime, is most happy in having such a subject, and Dr. Goodell is most fortunate in finding such a biographer. The task has been executed with great delicacy and judgment. The author has managed, to a very large extent, to allow Dr. Goodell to tell the story of his own life, and few men are so happy in telling their own experience and personal doings as Dr. Goodell. Without the least savor of egotism, we are permitted to hear him speak of himself, and we seem to be actually listening with our own ears to the wonderful story, until it is interrupted by a voice to "come up higher."

Dr. Goodell occupies a most honorable position among that band of noble men, who have reflected such lustre on the cause of modern Missions. The pioneer in this great work in the Turkish Empire, his name must be forever associated with the regeneration of that land. He was permitted to live to see a mighty change, and to receive not only the homage of the Board of Missions, in whose service he was engaged, but of such distinguished laymen and statesmen as the Earl of Shaftesbury, who, in a public address in the city of London, declared: "I believe it will be found, that these American missionaries have done more toward upholding the truth and spreading the Gospel of Christ in the East, than any other body of men in this or in any other age."

The earlier chapters of this volume give us a lively picture of student and home life in New England three quarters of a century ago. Many scenes are described by Dr. Goodell in his own quaint and humorous style. He evidently relished these reviews of the good old times of the fathers. His struggles in student life furnish a picture of what many noble young men have endured and done for the sake of preaching the Gospel, only perhaps few have battled so bravely, and endured so patiently and cheerfully.

His labors in the East, first at Beyrout, and subsequently at Constantinople, occupy the chief part of the volume. Of these labors, very abundant and fruitful, not even a summary can here be given. Called to preach the Gospel of Christ, and fond of this labor, he yet spent much of his time in the work of translating the Scriptures. As early as 1830 he had finished the translation of the New Testament into Armeno-Turkish, which was published the year following. He then entered on the work of translating the Old Testament into the same language which he was permitted to complete in 1841. He continued the work of translating and revising the Scriptures until, in 1863, he finished his last revision of the entire Bible in the Armeno-Turkish language, and left it a monument of his fruitful labors in this department of missionary work.

Dr. Goodell was a remarkable man and Christian. Few men have equalled him in his familiar knowledge of the divine word and his aptness in quoting Scripture to suit almost any occasion. His piety, though deep and earnest, was of the cheerful kind. If this world were peopled with such, sorrow and sighing would flee away, and Paradise would be begun on earth. His life is one of the best practical commentaries on Christianity and the cause of Missions. A wide circulation and large reading of this most admirable volume would help the cause of genuine Christianity. We cordially commend it to all our readers as worthy a place among the choice memoirs of great and good men.

History of the Reformation in Europe in the time of Calvin. By J. H. Merle D'Aubigne, D. D. Translated by William L. B. Cates, Joint author of Woodward and Cates's 'Encyclopedia of Chronology,' Editor of 'The Dictionary of General Biography, etc.' Vol. VI. Scotland, Switzerland, Geneva. pp. xx. 526. 1876.

The popular author of this History of the Reformation died at Geneva, 21st of October, 1872, and before he had quite finished his great life work. The present volume is devoted to the time of Calvin. Two other volumes are expected to follow this one. D'Aubigne is too well known as a popular writer of history to need any extended criticism. Opinions have very widely differed in regard to his merits as a histo-

rian. Party prejudice has much to do with our judgment in such matters. Beyond all controversy, our author is an attractive writer, and succeeds in presenting his subject in a very interesting manner. He enjoyed peculiar advantages in studying the life and character of Calvin, and is well known to have had the warmest sympathy with his subject. The present volume covers a period of about twenty years, and embraces some of the most important events in the life of this great Reformer. We are carried by the narrative through Scotland as well as Switzerland and the more immediate home of Calvin. Most of our readers will be interested in the glimpses at the relations of Calvin with Luther and Melanchthon. Some among us, who are more Lutheran than Luther himself, will hardly be pleased with his friendly greetings to Calvin, or his declaration that if the Swiss had done as Calvin, there might have been peace instead of controversy; still less will they be pleased with Melanchthon, when he declares to Calvin, in regard to the Lord's Supper, "there is no room for controversy between you and me." And there are others, less Lutheran than Calvin was, who would find fault with that in Lutheranism which Calvin endorsed. Three hundred and fifty years have not sufficed to remove differences which these men admitted to be insufficient to divide and distract the church.

The Suffering Saviour; or Meditations on the last Days of Christ. By Fred. W. Krummacher, D. D., Chaplain to his Majesty the King of Prussia; Author of "Elijah the Tishbite," "Last Days of Elisha," "The Martyr Lamb," etc. Translated, under the express sanction of the author, by Samuel Jackson. pp. 474. 1875.

This is a new issue of a volume which has been before the public for some years. It is hardly necessary to commend anything from the pen of the author of "Elijah the Tishbite." This volume is characterized by the glowing imagery and fervor which mark all his writings.

Bread and Oranges. pp. 434. 1875.
The Rapids of Niagara. pp. 436. 1876.

These are two more volumes by the popular author of "*The Wide Wide World.*" They belong to "*The Say and Do Series,*" and are designed to explain and illustrate the petitions in our Lord's prayer—"Give us this day our daily bread," and "Lead us not into temptation." They will interest and profit the class of readers for whom they are specially intended.

Coulyng Castle; Or a Knight of the Olden Days. By Agnes Giberne, Author of "The Curate's Home," "Floss Silverthorn," "Aimee," etc. pp. 448. 1876.

A very interesting story of religious persecution and firmness, based on historic facts, in the time of Henry V. of England. The writer

has established a reputation for this class of composition, and this volume will be read with absorbing interest.

Elsie's Santa Claus. By Joanna H. Mathews, Author of the "'Bessie Books," etc. pp. 346. 1876.

This volume is sure to interest the young folks about Santa Claus. The story is told in the writer's pleasing style, and the many applications of moral and religious truth, as well as the main lesson, give it value for the young.

The Odd One. By A. M. Mitchell Payne, Author of "The Cash Boy's Trust," "Rhoda's Corner," etc. pp. 350. 1876.

This volume is intended to teach the duty of being "*doers of the Word, and not hearers only*," which is happily done in a series of interesting and appropriate stories.

Fred and Jeanie: How they learned about God. By Jennie M. Drinkwater, Author of "Only Ned," "Not Bread Alone," etc. pp. 430. 1876.

The title of this volume indicates its character—showing how Fred and Jeanie learned about God. The various stories are exciting enough to interest the young and fix the truth.

Brentford Parsonage. By the Author of the "Win and Wear Series." pp. 455. 1876.

Brentford Parsonage is located in the wilds of New England. The story details its influence in forming the moral and religious character of the community. Many a parsonage would illustrate the same truth without any coloring of fiction. The volume is an attractive one.

NELSON & PHILLIPS, NEW YORK.

Commentary on the New Testament. Intended for Popular Use. By D. D. Whedon, LL. D. Vol. IV. I Corinthians—II Timothy. pp. 461. 1875.

This the fourth volume of Dr. Whedon's Commentary on the New Testament, to be completed by one more volume. This REVIEW has already expressed its high estimate of the merit of this Commentary, which has been received with marked favor, both in England and in this country. It will be enough to announce the appearance of this volume.

The Revised Compendium of Methodism: Embracing the History and Present Condition of its various branches in all countries; with a defence of its doctrinal, governmental, and prudential peculiarities. By Rev. James Porter, D. D., Author of "The True Evangelist," "Revivals of Religion," "Chart of Life," "Winning Worker," etc. pp. 506. 1875.

This volume will be found useful to those who desire to make them-

selves acquainted with "the doctrines, government and prudential economy" of Methodists. Differing very widely, as we do, from many of the views presented in this volume, and believing our own system to be more scriptural, we nevertheless commend the volume as one of value for the purpose designed.

The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. To which are added two brief Dissertations on Personal Identity, and the Nature of Virtue. By Joseph Butler, LL. D., Bishop of Durham. With a Life of the Author, copious Notes, and an ample Index. The whole Edited by Rev. Joseph Cummings, D. D., LL. D., President of Wesleyan University.

Bishop Butler's immortal work is too well known to require any criticism or need any commendation. The full title of this volume sufficiently indicates its contents. It may be recommended as a neat and convenient edition of a work that will never cease to be studied and admired.

Christians and the Theatre. By J. M. Buckly. pp. 156. 1876.

This small volume is on one of the living questions of the day, and the author handles his subject in a very plain and intelligent manner. The volume is commended to all who are disposed to examine into the subject here discussed.

The Wesleyan Demosthenes: Comprising Select Sermons of Rev. Joseph Beaumont. With a Sketch of his Character. By Rev. J. B. Wakeley, D. D. pp. 444. 1875.

About four-fifths of this volume is composed of discussions selected from the sermons of the distinguished pulpit orator of the English Wesleyan Methodist Church. They will give a good idea of his style and power. They are by no means models of elegant English, but glow with fervor, and abound in imagery calculated to arrest attention and move the feelings. The sketch of his life does not exhibit great taste or discrimination

Preaching to the Masses. An Address by Rev. T. De Witt Talmage, D. D. Delivered at the Drew Theological Seminary, Madison, N. J., Wednesday, March 3, 1875.

Fellowship with the Sufferings of Christ. A Sermon by E. Wentworth, D. D.

WARREN F. DRAPER, ANDOVER, MASS.

A Critical and Exegetical Commentary on the Book of Psalms, with a new Translation. By James G. Murphy, LL. D., T. C. D., Professor of Hebrew, Belfast, and author of Commentaries on Genesis, Exodus and Leviticus. pp. viii; 694. 1875.

Like Dr. Murphy's other commentaries, this is characterized by

sound learning, reverence for the divine word, careful investigation of the real meaning, clearness and simplicity of style in expressing his thoughts, and a prevailing religious tone. It requires a peculiar quality of mind to enter fully into the spirit of this Book of Psalms, and we are not altogether sure that Dr. Murphy possesses in the highest degree this prerequisite for such a task. But he has furnished a commentary that will be found of essential value in getting at the meaning of these inspired songs. It mediates somewhat between the very full and critical commentaries of Hengstenberg, Delitzsch and others on the one side, and the briefer commentaries by numerous authors on the other. It is professedly critical and exegetical. The Introduction occupies fifty pages, and contains much valuable matter. There is some mistake in the table of "Contents"—it does not correspond in paging or material with the volume. We are so accustomed to the Authorized Version in English that one is impatient of almost any "*new translation*," however more accurate it may be. We commend this commentary to all who desire to study more carefully this great manual of devotion, or who may have occasion to explain its charater and contents.

A. S. BARNES & CO., NEW YORK.
For sale by E. S. German, Harrisburg.

The New Testament, with Notes and Comments. Accompanied with Maps and Illustrations. By Rev. Lyman Abbott. Matthew and Mark. pp. 399. 1875.

We regard this as, in many respects, a most admirable commentary. The author has gathered and arranged a large amount of most valuable material bearing on the origin, history, interpretation, etc., of the Gospels. It would be difficult to name another single volume that combines so much in itself on the subjects about which intelligent readers of the Gospel desire information. In noticing a part of this volume, as it appeared in numbers, attention was called to the very dogmatic but erroneous statement about the Greek preposition ἐν, in verse 11 chap. iii. of Matthew in connection with baptism. Such an error on such a point is a serious blemish in the volume, and it is inexcusable if not corrected. "Intended for Christian workers," there was no occasion to foist in a false meaning of a Greek word, and give currency to false views. So highly pleased are we with this volume that we regret any such a blemish.

AMERICAN TRACT SOCIETY.
H. N. Thissell, Philadelphia.

The Story of the Hymns: or Hymns that have a history. An account of the origin of Hymns of personal religious experience. By Hezekiah Butterworth. pp. 256. 1875.

This is an attractive volume, in every way. It contains the very

choicest hymns in the language, sketches of the authors, embellished with likenesses of a number of them, and an account of the origin of the Hymns. It cannot fail to be a favorite with the lovers of sacred song.

Morning Hours in Patmos: The opening vision of the Apocalypse and Christ's Epistles to the Seven Churches of Asia. By Rev. A. C. Thompson, D. D., author of "The Better Land," "Gathered Lilies," "The Mercy Seat," "Seeds and Sheaves," etc. pp. 268.

This volume is written in a graphic and pleasing style. The author's personal acquaintance with the scenes gives additional interest to his expositions. Scarcely any portion of Scripture is in itself more impressive than the first few chapters of the Apocalypse, and Dr. Thompson has made good use of his pen in drawing out and impressing the solemn truths therein revealed.

The Seal of Heaven: or the Impression of Divine Truth on a candid Mind. By Rev. J. B. Jeter, D. D. pp. 204.

This volume is intended to answer the question, "*is Christianity true?*" not by learned arguments, but by an appeal to its complete adaptation to man's religious wants, and its influence in personal experience, and its power in the world.

Round by Round, or Daily Steps upward. pp. 370.

The volume contains a Bible text and selected reading for each day in the year, and is an excellent little work for daily devotional reading and meditation. It is just what many need and desire.

Sunset Hours of Life. Edited by Mrs. Cora S. Nourse. pp. 279.

This little volume, chiefly culled from religious writers, is designed especially for the aged, and contains precious truths suited to sun-set or evening hours of life.

"*More Light.*" "Sir, we would see Jesus."—By Rev. David R. Breed. pp. 32.

Plain and earnest words directing the Sinner to Christ, and urging the duty of accepting, confessing and serving Him

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

History of the Presbyterian Church in the United States of America. By Rev. E. H. Gillett, D. D., Author of "the Life and times of John Huss," "The Moral System," "God in Human Thought," etc., etc. Revised Edition. vol. I. pp. xxiv—576. vol. II. pp. xii—605.

A tolerably lengthy notice of this valuable work is unavoidably crowded out, but will appear in the next No. of the REVIEW. In the meantime we commend it to all who desire to examine the history of the Presbyterian Church.

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NEW BOOKS.

The Doctrinal Theology of the Evangelical Lutheran Church—Luther as a Hymnist—Prose Quotations from Socrates to Macaulay—Bible Lands—John Todd—The Might and Mirth of Literature—The Human Race—Forty Years in the Turkish Empire—History of the Reformation in Europe in the time of Calvin—The Suffering Saviour—Bread and Oranges—the Rapids of Niagara—Coulyng Castle—Elsie's Santa Claus—The Odd One—Fred and Jeanie—Brentford Parsonage—Commentary on the New Testament—The Revised Compendium of Methodism—The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature—Christians and the Theatre—The Wesleyan Demosthenes—Preaching to the Masses—Fellowship with the Sufferings of Christ—A Critical and Exegetical Commentary on the Book of Psalms—The New Testament, with Notes and Comments—The Story of the Hymns—Morning Hours in Patmos—The Seal of Heaven—Round by Round—Sunset Hours of Life—More Light—History of the Presbyterian Church in the United States of America.

NOTE.—We regret that in this number of the REVIEW the Book Notices are not what we desired and intended. After being written, some were cut down at least one-half, and it was still found necessary to omit altogether the notice of one work until the next number. Our readers and the publishers must be indulgent. We have done the best we could.

The October Foreign Quarterlies contain valuable articles, but which for want of space we cannot particularize.